

The Mysteries of Ancient History in the Bible Clues and Possible Solutions

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How long were creation days?

The lost details of our knowledge in Bible history have been called mysteries and puzzles, and rightly so. Woven throughout scripture, there are lists of ancestors, places and kings with multiple names, and every kind of clue to tantalize anyone who loves to solve a good mystery. Searching for answers to questions such as, What caused Noah's flood, or Who was the Pharaoh at the Exodus, or Where is the ark of the covenant have occupied the lifetimes of numerous scholars. People have spent their whole lives trying to solve these perplexing difficulties unsuccessfully. There are clues not only in scripture; but in historical records, and in recent scientific discoveries to put us on the right track; but always remember the basic rule: "scripture interprets scripture."

This area of study abounds in sensational claims, so we will stay clear of those, and only go where the evidence leads us; therefore, we won't be showing you pieces of Noah's ark or pieces of the cross of Christ or the shroud of Turin. Nor will we be delving into bible codes, numerology, or any form of esoteric "knowledge." Evidence though has to be evaluated; some is better attested than others. **1Thess. 5:21** says, "Prove all things; hold fast that which is good." So let the quest begin!

Psalm 11:3 states, "If the foundations be destroyed, what can the righteous do?" The foundations for the entire bible rest on the words of God in the very first book. Many bible teachers have compromised the clear teachings in Genesis for reasons unrelated to the text. As Ken Ham states, **"The outcome is that many Americans, believing the Bible's history to be inaccurate, now disbelieve many other parts of the Bible. If one part of it can be challenged, why should the rest of it be believed?"**¹ According to a poll of a thousand 20-29-year-olds who once were evangelical and believed the bible, 55% said **they left because they were taught** the bible's history was not true. Specifically, they said the #1 question that caused them to doubt the bible was the age of the earth.² So we begin our quest at the beginning.

The bible begins with these words: "IN THE BEGINNING, God created the heavens and the earth." Gen. 1:1 (NKJV). The word for heaven here is shamayim, a plural, "and can be translated either "heaven" or "heavens" depending on the context and on whether it is associated with a singular or plural verb. Henry Morris comments:"It does not mean the stars of heaven, which were made only on the 4th day of creation week (Gen. 1:16), and which constitute the "host" of heaven, not heaven itself (Gen. 2:1) ...It seems, however, that the essential meaning of the word corresponds to our modern term *space*, such as when we speak of the universe as a universe of space and time. Understood in this way, it can also refer either to space in general or to a particular space, just as we may speak of 'outer space', 'inner space', 'atmospheric space', and so forth. In Gen. 1:1, the term refers to the component of space in the basic space-mass-time universe."^{2a}

Some believe that Gen 1:1 is not describing the creation of the heavens and the earth, but is rather a summary verse of the whole creation week. They see the summary verses in 2:1,4 as supporting 1:1 as also a summary. Dr. Morris adds,

The summary in fact is given in Genesis 2:4: 'These are the generations of the heaven and the earth when they were created...' Furthermore, Genesis 2:1 notes the termination of the work of the 6 days of creation by the following summary: 'Thus the heavens and the earth were finished and all the host of them.' This statement clearly refers to the work of the previous 6 days, including the first day.

However, it includes ‘the heavens’ in this summary; and the only mention of the heavens during the six days is in Genesis 1:1. In other words, the primeval creation of the heaven and the earth in the beginning was the first act of the first day of the six days calling into existence the basic elements of the space-mass-time continuum which constitutes the physical universe.”^{2b}

Concerning “The beginning,” Leupold states: “The phrase “in the beginning” (*bereshith*) refers to the absolute beginning of created things, to the ‘*Uranfang*’ ...Because this noun Bereshith is without the article, that does not allow for this being taken as a genitive or construct case, viz. “in the beginning of God’s creating”, etc. for with that rendering attention is at once centered on the second verse and no reason appears for mentioning “the beginning” at all.”³

So what about the third heaven and all the angelic hosts? They are created beings, so does this include them? [Job 38:4,7](#) states, “Where were you when I laid the foundations of the earth?... when the morning stars sang together, and all the sons of God shouted for joy? Therefore, though unmentioned, their creation logically would be God’s first act of creating on day one.

Some say that the days in Gen. 1 do not have to be days of 24-hour length. Pat Robertson says, “A solar day was different from an earth day; a galactic day is different from a solar day; and a universal day is different from a galactic day.”⁴ Although these other uses of the word “day” may or may not be valid in modern astronomy, they certainly are not found in scripture.

As John Calvin pointed out, “**It is the first business of an interpreter to let the author say what he does say, instead of attributing to him what we think he ought to say.**”⁵ Some also argue that the grammar of Gen.1 implies that the days were not normal. They base this on the lack of a definite article on the term “day” for days 2,3,4, & 5; however, there is a good argument why the grammar is different on days one, six, and seven.

Andrew Steinmann, (Associate Professor of Theology and Hebrew at Concordia U.,Ill.) argues,

“Gen. 1:5 begins the cycle of the day. With the creation of light, it is now possible to have a cycle of light and darkness which God labels day and night...Having an evening and a morning amounts to having one full day. Hence the following equation is what Gen 1:5 expresses: Evening and morning = one day. Therefore, by using a most unusual grammatical construction, Gen. 1 is defining what a day is.

This is especially needed in this verse since day is used in two senses in this one verse. It’s first appearance means the time during a daily cycle that is illuminated by daylight (as opposed to night). The second used means something different, a time-period that encompasses both the time of daylight and the time of darkness. It would appear as if the text is very carefully crafted so an alert reader cannot read it as ““the first day.”

Instead, by omission of the article, it must be read as one day, thereby defining a day as something akin to a 24-hour solar period with light and darkness and transitions between day and night, even though there was no sun until the 4th day. This would explain the lack of definite articles on the 2nd through 5th days. Another evening and morning constituted “a” not “the” second day. Another evening and morning made a third day and so forth.

On the 6th day, the article finally appears. But even here the grammar is strange since there is no article on (day) as would be expected. This would indicate that the 6th day was a regular solar day, but that it was also *the culminating day of creation*. Likewise, the 7th day is referred to...with lack of an article on (day). This also, the author is implying, was a regular solar day. Yet it was a special day, because God had finished His work of creation.”⁶

That the words repeated after each day of creating in Gen.1:1: e.g."the evening and the morning were the 1st day" indicate a 24 hour solar day as clear as language can describe is also evidenced by the scriptures in Exodus 20:9-11: "Six days shall you labor and do all your work, but the 7th day is the Sabbath of the Lord, your God. In it you shall not do any work...For in six days the Lord made heaven and earth, the sea and all that is in them, and rested the 7th day..."

Some attempt to say that these days are from God's perspective; and from billions of light years away, a day could mean a very long period of time. However Ex. 20:11 is plainly written from man's perspective. Some argue that God rested the seventh day and thus there is no end to it. Note that the 7th day in our work week is compared to the 7th day of creation. Those who postulate an unending rest for God on day 7 are not being logical. If people were commanded to rest the 7th day as God did, was that an unending rest? I think we can all agree God is commanding man here to rest for 24 hours a week, which He relates to creation week. So God rested from creating on that first Saturday; but He has not rested since then from anything else.

Jesus said, "My Father works until now and I work."(John 5:17). So what was He doing and is doing then to now? Gen 3:8-9 says, "And they heard the voice of Jehovah God walking in the garden in the cool of the day... And Jehovah God called to Adam and said to him, 'Where are you?'" He is looking daily to have fellowship with His people. 2Co_6:16 adds, "For you are the temple of the living God, as God has said, "I will dwell in them and walk among them; and I will be their God, and they shall be My people."

And to those who argue that chapter 2 is speaking of another creation of man, Keil states, "The vav consec. imperf. in Gen 2:7, Gen 2:8, Gen 2:9, does not indicate the order of time, or of thought; so that the meaning is not that God planted the garden in Eden after He had created Adam, nor that He caused the trees to grow after He had planted the garden and placed the man there."⁷

As Russ Humphreys has observed, "While the 6 days in scripture are definitely from man's perspective and were 24 hours long, it has been postulated that time as measured here could be much different from time at the edge of the universe, and during the initial expansion of space, time relative to the earth could have even stood still. Clocks do run slower at lower altitudes than at higher altitudes where gravity is less, as predicted by Einstein's general theory of relativity, and as measured by the Royal observatory at Greenwich, England and the atomic clock in mile high Boulder, Colorado..."

If the universe has boundaries and has expanded significantly at creation (if God "stretched out the heavens" literally), there would have been vastly increased net gravity toward the center, where we appear to be as we look out into space, and our clocks at creation week would have run much slower than at the edge of the universe (a massive time dilation); thus answering the question, "How can we see distant stars in a young universe. Events we witness, such as supernovas exploding, could even be much more recent than creation week, if the universe is much larger than we currently detect."⁸

As H. Morris says "Such a cyclical light-dark arrangement clearly means that the earth was now rotating on its axis and that there was a source of light on one side of the earth corresponding to the sun, even though the sun was not yet made (Genesis 1:16).

It is equally clear that the length of such days could only have been that of a normal solar day. It should be noted that in the Hebrew Old Testament, 'day,' Hebrew: 'yom', without exception never means 'period.' It normally means either a day (in the 24-hour sense), or else the daylight portion of the 24 hours (day as distinct from 'night').

It may occasionally be used in the sense of indefinite time (e.g. ‘in the time of the judges’), but never as a definite period of time with a specific beginning and ending. Furthermore, it is not used even in this indefinite sense except when the context clearly indicates that the literal meaning is not intended.”⁹

T. Epp states, “When a long indefinite period of time is meant, the Hebrew word *olam* is used. This word could have been used if an age instead of a 24-hour day had been meant. However, the Holy Spirit guided Moses in selecting *yom*, instead of *olam*, in order to present the kind of day that was meant.”¹⁰

There are also those who quote the first part of 2 Peter 3:8: “...that one day is with the lord as a thousand years” as evidence these days are not literal solar days. As Kistemaker says, “In the first two centuries of the Christian era, however, some writers explained this verse in terms of a thousand-year period.

These authors used only the words, ‘With the Lord, a day is like a thousand years,’ and developed a millennial doctrine. Thus, the unknown author of the epistle of Barnabas writes that ‘the Lord will make and end of everything in 6000 years, for a day with Him means a thousand years.’

Irenaeus says, ‘For the day of the Lord is as a thousand years; and in 6 days created things were completed: it is evident therefore that they will come to an end at the 6000th year.’ These early Christian writers neglect to recite the second part of verse 8, ‘and a thousand years are like a day.’ This cancels out the first part of the verse and therefore makes it difficult to develop a millenary theory.”¹¹

A like verse, Ps.90:4, also is clear when read in the context of Ps. 90; contrasting God’s eternal perspective with our brief life spans, not symbolically equating a day with a thousand years. Even the millennial period, which is stated to be 1000 years, has Satan being loosed for a short time after, as Rev. 20:2,3 says, “...and he laid hold on...Satan, and bound him a thousand years, and cast him into the bottomless pit...till the thousand years should be fulfilled, and *after that* he must be loosed a little season.” Thus, even this last dispensation, which is a millennial period, is not exactly 1000 years (to the day).

Also popular is a gap proposed between Gen 1:1 and 1:2, proposing a divine cataclysmic judgment on earth because of Satan’s sin and expulsion from heaven. This is a more recent theory first proposed in 1814.¹² Genesis 1:2 states, “And the earth was without form and void, and darkness was upon the face of the deep.” Some attempt to equivocate the word “*was*” with “*became*,” and insert a story of prior ruin and reconstruction here.

It is also urged that we translate “the earth was form and void” thus: “*the earth became ruined and desolate.*” The justification for the verb change has been shown to be lacking, and the “ruined and desolate” theory is said to be based on Isaiah 45:18 which says, “He created it not in vain; He formed it to be inhabited.”

Sarfati states, “... the correct Hebrew idiom for “become” is to attach the verb “to be;” for example, “*was*” to the preposition “*to*” (Hebrew *le*). The verb “to be” does not mean “become” without this preposition. Since Gen. 1:2 lacks the preposition, it *cannot* mean “*became*.”¹³

As H. Morris points out, “The gap theory also proposes that the word translated “was” (Hebrew: ‘hayetha’) should really be translated “became,” thus suggesting a change of state from the original perfect creation to the chaotic condition inferred from verse 2. Although such a translation is grammatically possible, it is highly unlikely in this particular context.”

“The verb is the regular Hebrew verb of being (hayetha), not the word normally used to denote a change of state (haphak). Although hayetha can also, if the context warrants, be introduced to indicate a change of state, it simply means ‘was’ in 98% of its occurrences.

That is why the KJV and every other standard translation of the bible, Gen.1:2 is always translated ‘was’, never ‘became.’” On the words, “form and void,” Morris adds, “The phrase is in Hebrew, *tohu wavohu* or *tohu waw bohu*. The gap theory suggests that these words should really be translated “ruined and desolate” or some such phrase. It would then speak of a divine cataclysmic judgment which had been visited on the earth and which had left it in a chaotic and ruined condition.”

In justification of this claim, reconstructionists maintain that God, being perfect, would never create the universe in a chaotic state. Therefore, they say, such a state must have come about long after the creation itself, probably because of Satan’s sin and judgment. Furthermore, they point out, Isaiah 45:18 specifically says that God created not the earth in vain (Hebrew *tohu*); He formed it to be inhabited.”

Such an interpretation of Gen.1:2 however, is very forced and unnatural. The word *tohu* can carry various shades of meaning. It occurs 20 times in the Old Testament and is translated in the KJV no less than 10 different ways (vanity, confusion, empty space, nothing, etc.) Its proper translation depends on the specific context, and the best translation of the context of Gen 1:2 is exactly as the King James scholars rendered it: “without form.” Similarly, the context of Isaiah 45:18 (having to do with God’s purpose for the land of Israel) makes the best translation there to be “in vain.” Paraphrasing, the message can be read, “God created not the earth (to be) forever unformed and uninhabited; He formed it to be inhabited.” The creation narrative, in Gen.1 tells the steps by which He brought form to the unformed earth and living inhabitants to its empty surface.”¹⁴

Leupold, referring to the words, “form & void”(Heb: *tohu wavohu*), adds, “Now *tohu* as such originally means *unformedness* (K.W.) and so can come to mean a “waste” only in the sense of being not yet put into shape, not in the sense of having been laid waste by some catastrophe as all those would postulate who try at every point to make room for geologic periods of development. All later usage of the word points in the same direction...The passage Jer.4:23 is not at variance with these claims, for though it pictures a state of desolation by the quotation of the whole phrase *tohu wavohu*, it evidently means that the land is again to be reduced to a state like unto the primeval chaos.”

“Isaiah.24:10 is analogous. ‘Bohu’ is derived from a root “to be empty,” therefore “emptiness.” It is applicable to a region without inhabitants of any kind; its thought is clearly distinct from *tohu*. Both terms together then indicate two directions in regard to which the newly created world will undergo further changes: First, it must be shaped and formed into definite molds; secondly, it must be peopled with all kinds of inhabitants or beings.”¹⁵

Lastly, there are those who propose a gap between “heavens” and “earth” in Gen.1:1, and a long period in verse 2 when the “Spirit moved upon the face of the waters.”

Gray argues for a “deliberate time delay while the Spirit of God broods or hovers over a darkened ocean....He hovers, flutters, broods, gently moves over the ocean night, possibly for extended ages.”¹⁶ They propose an indeterminate length of time in these places in order to solve some scientific questions, such as how starlight from distant galaxies could reach us in a young universe. Therefore, when day four records, “He made the stars also (Gen.1:16); this is supposed to mean that on day four He “revealed” the stars, and not that He created them.

However, it has been noted that the Hebrew word for made here is the normal word translated made, “asah.” The Hebrew has a word for “appear,” *ra’ah*, which in fact is used in verse 9, “Let the dry land appear,” but He purposely does not use *ra’ah* here. In other words, the stars were not made sometime in the distant past as some claim, and only *revealed* on the 4th day.

Again, quoting Morris, “On the first day, He said, ‘Let there be light!’ (Hebrew *or*). On the 4th day He said; ‘Let there be lights’ (or light-givers, Hebrew *ma-or*). Intrinsic light first, then generators of light later, is both the logical and biblical order.”¹⁷ Don Batten comments: “Gen 1:1 says that God made the sun, moon, and stars on day 4 of the creation week (1:14-19). Gap theorists such as Mr. Gray try to get around this clear teaching by proposing that the sun, moon, and stars merely appeared on Day 4 (but who was there on the earth to see it?)...However, the land animals were ‘made’ (Heb: “asah” v.25) as was the sky (v. 6-8) and no one interprets these passages to mean that they just appeared, or were revealed, having been created at some earlier time! Furthermore, the Hebrew has a word for “appear”, *ra’ah*, which is used in Gen 1:9, where God said, “let the dry land appear” (Heb: *ra’ah* from under the water). God could have inspired the writer of His holy word to use this word regarding the sun, moon, and stars if He only caused them to appear from behind the cloud, but He did not. In Gen.1:26 God said, ‘Let us make man in our own image’, and v.27 says, ‘So God created man in His own image’. This clearly shows that ‘make’ and ‘create’ (Heb. : *bara*) are used interchangeably in Genesis 1. Also, *asah* (‘make’) never has the meaning of ‘to show’ in the sense of revealing something hidden.”¹⁸

To complete our overview of Creation, we mention in passing that there are also non-historical, non-literal interpretations such as taking Gen.1 as an allegory or parable¹⁹, or saying that the days of creating were really “days of revelation” when God explained in 6 days (to Adam and Eve) what He had previously done in eons of time.²⁰ This is plainly refuted in Isaiah 40:21, which makes it clear that man was here from the beginning: “Has it not been told you from the beginning; have you not understood from the foundations of the earth?”

Theodore Epp states, “Time marks the beginning of created existence.”²¹ As our Lord said in Mark 13:19, “For in those days shall be great affliction such as was not from the beginning of the creation which God created unto this time, neither shall be,” and again in Mark 10:16: “From the beginning of the creation, God made them male and female.”

H. Morris comments, “Christ was there, for He was the creating word of God, and He has told us that the human race dates from the beginning of the creation, not 15 billion years after the beginning.”²² Therefore, the time of the creation of the heavens (Heb: *shamayim*: upper regions) and the earth in Gen.1:1 is the same time that Adam was created (less 5 days). It must also be added that the days of creation rest on a New Testament doctrine. Paul states plainly that there was no death before sin. Adding millions or even thousands of years in Genesis 1 would mean animals were dying before Adam sinned. Death for man and animal life was and is punishment for Adam’s sin (Gen.2:16-17). Thus Rom. 5:12 states, “**Wherfore as by one man sin entered into the world and death by sin**, and so death passed upon all men, for all have sinned.”

Also, I Cor. 15:21 says, “**For since by man came death**, by man came also the resurrection of the dead.”

As Ken Ham states, "As part of the Curse, God told Adam in [Genesis 3:19](#) that he would return to the dust from which he was made, showing that the sentence of death was not only spiritual, but physical as well... This big picture also fits with *Romans 8*, which says that the whole creation "groans" because of the effects of the Fall of Adam—it was not "groaning" with death and suffering before Adam sinned.

Adding millions or even thousands of years in Genesis 1 would mean animals were dying before Adam sinned." **Rom. 8:21:** "...the whole creation groans and travails til now." "Death" in scripture always refers to beings that have "nephesh" or breath. It does not refer to lower life forms or plants. Ken Ham continues: "Nephesh or *nephesh chayyah* is never used to describe plants in the Old Testament. They only describe people and animals. Just as plants are not "alive" in the same sense as animals and man are, so also, they do not "die" in the same sense.²³

Foley comments: "It is not clear from Scripture whether insects receive the designation *nephesh* that people and most animals receive in Genesis. The Hebrew word *nephesh* basically means "breathing creature... God only gave "every green herb for food" to all animals, including "everything that creeps on the earth, in which there is life" ([Genesis 1:29–30](#)). So, it would appear that nothing ate insects in the pre-fall world." Also, it appears the pre-fall world was in existence only days before Adam's fall.²⁴

Death for man and animal life was and is punishment for Adam's sin (Gen.2:16-17). Thus Rom. 5:12 states, "Wherefore as by one man sin entered into the world and death by sin, and so death passed upon all men, for all have sinned." Also, I Cor. 15:21-2 says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam, all die, even so in Christ shall all be made alive." Rom. 8:21,22 adds, **"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and travails until now...awaiting adoption, to wit, the redemption of our body."**

Secondly, we will deal with the question people have concerning the time Adam and Eve spent in the garden. From the scriptural account, it must have been very short. The first mention of Adam "knowing" his wife (carnal knowledge) is after they are ushered out of Paradise. Remember, they were commanded to "be fruitful and multiply" Gen.1:28, and their first sin was eating of the fruit of the tree of knowledge of good and evil, not disobeying this command to multiply. Also, they did not have time to discover or eat of the tree of life "lest he put forth his hand and take also of the tree of life and eat and live forever." Gen. 3:22 (not to mention the fact Eve did not think it strange that a snake could talk; revealing how new everything was to them).

As Clark comments, "When the creatures were brought to him he could name them, because he could discern their respective natures and properties; when Eve was brought to him he could immediately tell what she was, who she was, and for what end made, though he was in a deep sleep when God formed her;"³ but when Eve tempts Adam, his love for Eve sees him overriding his knowledge of the consequences.

He well knew the penalty for disobedience, "in the day that you eat thereof, you shall surely die" Gen.2:17; and the bible says that Eve was deceived, not Adam. "Adam was not deceived, but the woman being deceived was in the transgression."**1Ti 2:14** So the only motive left for Adam to sin was that he didn't want to live without her.

What was the source of light before God created the sun?

The first question we ask concerns creation week. As God states he created the sun on day 4, what was the source of light for days 1-3?. Some have surmised that He did not make the sun on day four but only revealed it then. Dr. Donald Batten states," However, it has been noted that the Hebrew word for made here is the normal word translated made, "asah." The Hebrew has a word for "appear," ra'ah, which in fact is used in verse 9, "Let the dry land appear," but He purposely does not use ra'ah here.¹

In other words, the stars were not made sometime in the distant past as some claim, and only *revealed* on the 4th day. Henry Morris comments, "On the first day, He said, 'Let there be light!' (Hebrew *or*). On the 4th day He said; 'Let there be lights' (or light-givers, Hebrew *ma-or*). Intrinsic light first, then generators of light later, is both the logical and biblical order."² So now that we've established what God said, what was the light source? The clue we may have is found not at the beginning of creation, but at the end of time. Speaking of the New Jerusalem, John says, "And the city had no need of the sun, nor of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21:23

When did Satan fall ?

Though the bible does not give us an answer to this question, there are clues. First, let us read the relevant scriptures:

Isa 14:4 "That thou shalt take up this proverb against the king of Babylon, and say, 'How hath the oppressor ceased! the golden city ceased!

Isa 14:5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.

Isa 14:6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hinders.

Isa 14:7 The whole earth is at rest, and is quiet: they break forth into singing.

Isa 14:8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

Isa 14:9 Hell from beneath is moved for thee to meet thee at thy coming: it stirs up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

Isa 14:10 All they shall speak and say unto thee, 'Art thou also become weak as we? art thou become like unto us?'

Isa 14:11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

Isa 14:13 For thou hast said in thine heart, 'I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Isa 14:14 I will ascend above the heights of the clouds; I will be like the most High.'

Isa 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

Isa 14:16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

Isa 14:17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

Isa 14:18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

Isa 14:19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

Isa 14:20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned."

Though this is addressed to the king of Babylon, we see a future prophesy of Lucifer in here too. Verses 13 and 14 however speak of his past, and no doubt refer to his original fall into sin. It sounds like he is on the earth at this time, as indeed, he is said to be in the garden of Eden in Ezekiel 28. This is probably when he fell. (The fulfillment however is future, as we see in the book of Revelation ch.20.)

"Kiel states, "Lucifer, as a name given to the devil, was derived from this passage, which the fathers (and lately Stier) interpreted... as relating to the apostasy and punishment of the angelic leaders. A retrospective glance is now cast at the self-deification of the king of Babylon, in which he was the antitype of the devil and the type of Antichrist (Dan_11:36; 2Th_2:4)."¹

The Cambridge commentary relates, "By some of the fathers the passage was applied to the fall of Satan (cf. Luke 10:18); hence the current use of Lucifer as a name of the devil.

Again the cherub is referred to. There can be no doubt that the prophet has in his mind the story of Paradise (Genesis 2, 3). The cherub naturally belongs to the Paradise of God.

The prince sinned and was expelled from the garden of God where he was placed. The idea of the prophet is that pride and self-deification was the sin of the prince and caused his expulsion. This, however, in Ezek. is the sin of all the foreign princes or nations, Egypt no less than Tyre, and cannot be held part of a tradition of the Fall, or of paradise. That the prophet does refer to a fall and expulsion from paradise or destruction of the transgressor seems plain (Eze_28:16-17).²

Job 38:4 "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Job 38:5 Who hath laid the measures thereof, if thou know? or who hath stretched the line upon it?

Job 38:6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

Job 38:7 When the morning stars sang together, and all the sons of God shouted for joy?

The prophesy of the king of Tyre in Ezekiel 28 also relates to both the king and an "anointed cherub." Discerning who is who, as the prophesy parallels the two beings, is what is difficult. So let us read comments on each verse separately, and see what they add up to.

Ezekiel 28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

This is saying that both the king and the angel had these qualities, with the angel actually being perfect.

Ezekiel 28:13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

Now the garden of Eden had been destroyed in Noah's flood; and with the angels guarding it, even before this, no person but Adam and Eve had ever set foot there. "Every precious stone was your covering" seems to refer to the kings royal robes. (Did Lucifer had royal robes too?) Ezekiel 28:14 'Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; **thou hast walked up and down in the midst of the stones of fire.**' The 'cherub that covers' reminds one of the 2 cherubim statues covering the mercy seat in the temple. But this is only one cherub that covers. Then too, being on the holy Mt. of God reminds one of Moses on Mt Sinai. But neither the king nor Satan were there.

So it must be speaking of Eden or heaven. As no mountains are mentioned in Eden, we cant speculate further there. So would the mount in heaven where God sits be like mt Zion, the temple mount; that is: an elevated place or hill where his throne is, as opposed to the common understanding of the term 'mountain.' Was Lucifer placed like an army general in heaven, or was Lucifer placed in charge of (covering) Eden? In the bible, the first we see of Satan is when he speaks through a snake in Eden.

What about the stones mentioned. Only Bdelium and Onyx stones and gold is mentioned in Eden in Gen.2:12; yet here Ezek.28:13 names all these others. We do see these other stones in heaven; New Jerusalem; Rev.21. Were all these stones in Lucifer's surroundings (covering)? Was Satan both covering in one sense, and being covered in another?

Eze 28:15 'Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

Eze 28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. '

What were these "Stones of Fire"? Berrent says,"More precious than diamonds, rubies are the kings of precious gems...It's said that rubies have a fire trapped inside that glows when the stone is exposed to sunlight."³ The Cambridge commentary adds, "The "**stones of fire**" might be flashing precious stones (Assyr. aban ishâti, precious stone, Frd. Del., Par. p. 118). Notice that under God's feet were precious stones. Exo 24:9-10 "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel. And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness."⁴

Eze 28:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

Eze 28:18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

Eze 28:19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."

Psa 148:5 "Let them praise the name of the LORD: for he commanded, and they were created." We see from these verses that Satan and all the angels were all good and called 'sons of God' when the earth was created on day one, (though afterward Satan was not so called, Job 1,2 as were the holy angels). Being all creation was good, and creation marks the beginning of time, that means all the angels were created earlier in the week of creation. Also, everything was good at the end of six days (Gen 1:31), so Satan hadn't sinned yet. As he likely sinned shortly before tempting Eve, and Adam and Eve had probably not "known" each other physically yet, and having not eaten of the tree of life (Gen.2:22); this was a very short period of time. (think hours or a few days).

The first mention of Adam "knowing" Eve was just after they sinned; and eating of the tree of life would have enabled them to never die. So it seems to be a number of days, not years they had in Paradise. The rabbis generally hold that they sinned on day 6, but this is impossible as God said everything "was very good" at the end of day 6; and He blessed the 7th day (Gen.2:2). It could have happened as soon as day 8, but I picture them a week in Paradise, making their fall on day 13, and likely Satan fell then too, just prior to, but the same day he tempted Eve; Satan wasting no time.

What became of the garden of Eden?

First we need to ask where was Eden in the first place. The bible gives details in Gen.2:10-14; Here is the bible's description:

" And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first *is* Pison: that *is* it which compasses the whole land of Havilah, where *there is* gold; And the gold of that land *is* good: there *is* bdellium and the onyx stone. And the name of the second river *is* Gihon: the same *is* it that compasses the whole land of Ethiopia. And the name of the third river *is* Hiddekel(Tigris): that *is* it which goes toward the east of Assyria. And the fourth river *is* Euphrates." Gen. 2:10-14.

Scholars have tried in vain to locate these pre-flood places. Barnes states, "If these names be primeval, the present document in its integrity may have been composed in the time of Adam; and this accounts in the most satisfactory manner for the preservation of these traditions of the primitive age."¹

Dr John Morris adds: "The key is in recognizing that through the Flood of Noah's day, "the world that then was, being overflowed with water, perished" (II Peter 3:6). As described in Genesis 6-9, the Flood would have totally restructured the surface of the globe. It would have done what major floods do—erode the land surface in one area and redeposit those sediments elsewhere. Biblically, the Flood covered the planet with processes operating at rates, scales, and intensities far beyond those possible today. No place on Earth could have survived untouched...Today, the Tigris-Euphrates River Valley contains sediments over two miles thick, from which are pumped enormous quantities of oil and gas. The sediments, now rock, are dramatically bent into modern mountains as well as subsurface mountains, and brutally broken by major fault systems. They deeply cover and obscure any possible pre-flood locations. Furthermore, the basement rock, if indeed it was present before the Flood, would have likely undergone erosion also. **No present topography or underground surface could possibly bear any resemblance to the pre-flood world.** That world is gone!"²

Some would say, but what about the mention of the Euphrates and Tigris rivers in Genesis 2. They still exist today. Just because one of the rivers listed is called, "Euphrates" does not mean it's the river by that name today in Iraq. People after Noah's flood naturally named things in the new Earth with many names from before the flood; even as early settlers to America did when they came over from Europe, like York, England and New York or York, PA. When Israel conquered Canaan they "gave other names to the cities which they built (rebuilt after war)...their names being changed." Num. 32:38.³

Remember, Noah's flood was devastating: "All the fountains of the great deep were broken up and the windows of heaven were opened" Gen.7:11), and the waters reached 22 feet above the highest mountains at the time (Gen.7:20). The geologic upheaval of the earth's surface which also separated the continents surely would have wiped out all rivers and landmarks. So the answer to the question: Where was/is the garden of Eden? is "Nowhere." The surface and subsurface of the earth that then was is completely gone. (in fact, the mid-ocean ridges throughout the earth's seafloors are "scars" from that event).

How old was Cain when he killed Abel?

First, we will deal with the question people have concerning the time Adam and Eve spent in the garden. From the scriptural account, it must have been very short. The first mention of Adam "knowing" his wife (carnal knowledge) is after they are ushered out of Paradise. Remember, they were commanded to "be fruitful and multiply" Gen.1:28, and their first sin was eating of the fruit of the tree of knowledge of good and evil, not disobeying this command. to multiply. Also, they did not have time to discover or eat of the tree of life "lest he put forth his hand and take also of the tree of life and eat and live forever." Gen. 3:22

Then after the account of Cain killing his brother Abel, Gen.4:25 states that "Adam knew his wife again, and she bare a son and called his name Seth, 'For God' said she, 'has appointed me another seed instead of Abel whom Cain slew.'" And Gen.5:3-4 adds that Adam "begat sons and daughters," and that Adam was 130 when Seth was born. So, being God gave Eve a son to replace her only 2 sons, which she just lost; it's likely that was very soon.

Therefore, Cain (and probably Abel) were likely born in the first years after Adam "knew his wife," so Cain and Adam at least were likely in their 120's when Cain killed his brother; Adam likely 129 and Cain 128. Adam and Eve bore other children early on, and as no other boys stated, likely at least an equal number of girls (2+) by that time). Cain no doubt had a sister he had married by that time, for it says, "Cain knew his wife" (Gen.4:17), and Cain and his wife moved East of Eden.

But c.130 years allows for at least two more generations. Likely Cain and Abel had both children and grandchildren by these children, who were adults by this time. Poole comments; "That Adam and Eve did, according to God's precept and blessing, [Genesis 1:26](#), procreate children presently after the fall, and God's gracious reconciliation to them; and consequently their children did so, when they came to competent age."¹ Keil says, "Gen.4:14: For Cain is evidently afraid of revenge on the part of relatives of the slain, that is to say, of descendants of Adam, who were either already in existence, or yet to be born. Though Adam might not at this time have had "many grandsons and great-grandsons," yet according to [Gen 4:17](#) and [Gen 5:4](#), he had undoubtedly other children, who might increase in number, and sooner or later might avenge Abel's death."² Barnes adds: "the phrase, "every one finding me," implies that the family of Adam had now become numerous. Not only sons and daughters, but their children and grandchildren may have been growing up when Cain was sent into exile."³

Why did God not accept Cain's offering?

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering, But unto Cain and to his offering he had not respect" Gen 4:3-5.KJV. MSB has, "the best portions of the firstborn of his flock".

Keil remarks: "of their fat," i.e., the fattest of the firstlings, and not merely the first good one that came to hand. **חֲלֵבִים** are not the fat portions of the animals, as in the Levitical law of sacrifice.... Abel was a keeper of sheep, but Cain was a tiller of the ground." Adam had, no doubt, already commenced both occupations, and the sons selected each a different department. God Himself had pointed out both to Adam-the tilling of the ground by the employment assigned him in Eden, which had to be changed into agriculture after his expulsion; and the keeping of cattle in the clothing that He gave him (Gen_3:21).

The reason for the different reception of the two offerings was the state of mind towards God with which they were brought, and which manifested itself in the selection of the gifts. Not, indeed, in the fact that Abel brought a bleeding sacrifice and Cain a bloodless one; for this difference arose from the difference in their callings, and each necessarily took his gift from the produce of his own occupation. It was rather in the fact that **Abel offered the fattest firstlings of his flock, the best that he could bring**; whilst Cain only brought a portion of the fruit of the ground, but not the first-fruits. The reason is to be found rather in the fact, that Abel's thanks came from the depth of his heart,whilst Cain merely offered his to keep on good terms with God.⁴

Who were the Sons of God in Genesis 6?

Gen 6:1-5 states, "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil **continually**." KJV.

Actually the real question is why do some people ask this question in the first place. Context is everything. The preceding account of Cain's offspring in Gen.4 and the account of his brother, Seth's offspring in Gen.5 are the genealogies of "men began multiplying" in Gen.6:1. A straightforward reading is obvious; the godly men,(probably from Seth's line), marrying women based on their beauty alone, and so married from both the line of Seth indiscriminately and intermingled with the line of Cain without regard to their virtue (which was likely more ungodly than Seth's at first, until both lines were basically corrupt). Note that by the time of the Flood, of earth's total population, only 8 people were righteous from either line.

However, because of Jewish traditions, some early church Fathers, as well as modern translations, which rely on a different text (from some LXX MSS), it has become essential to expound this paragraph.

The first question in these verses is: "Who were the sons of God" in vs.2?

Gen. 4:26 states, "then began men to call upon the name of the LORD." Of course we know that they called on the name of the Lord from the very beginning. Eve did, Cain and Abel did (vss.1-4); so why does verse 26 state this as if it were the first time? Scholars have noted that this verse can be translated "to be called by" which indeed makes more sense. Gill notes: "but descendants of Seth called themselves by a different name; for so the words may be rendered: "then began men to call themselves," or "**to be called by the name of the Lord**" (p); the sons of God, as distinct from the sons of men; which distinction may be observed in Gen_6:2."¹

Sons of God

Jamieson likewise says, "rather, by the name of the Lord. God's people, a name probably applied to them in contempt by the world."² (so the name "Christian" in the early church or "Jesus People" more recently). Then, the very next thing we read (after genealogies) is an account concerning "the sons of God." (coincidence?) Note that the sons of God **married** the daughters of men; they did not just mate with them.

Kiel comments: "The genealogies in Gen 4 and 5, which trace the development of the human race through two fundamentally different lines, headed by Cain and Seth, are accompanied by a description of their moral development, and the statement that through marriages between the "sons of God" (*Elohim*) and the "daughters of men," the wickedness became so great, that God determined to destroy the men whom He had created. **This description applies to the whole human race, and presupposes the intercourse or marriage of the Cainites with the Sethites...** In all these passages **מִנּוּ** (men) denotes the remainder of mankind in distinction from those who are especially named... Now **נָשָׁא חַקָּל** (to take a wife) is a standing expression throughout the whole of the Old Testament for the marriage relation established by God at the creation, and is never applied to **παρνεία**, or the simple act of physical connection. **This is quite sufficient of itself to exclude any reference to angels.** For Christ Himself distinctly states that the angels cannot marry (Mat_22:30; Mar_12:25; cf. Luk_20:34)."³

Some say they cannot marry or procreate now but could then, but this makes no sense. The evil angels fell at creation many years earlier, and could not fall again. Besides, one does not call evil angels "sons of God;" only good angels (Job1:6;2:1;38:7); and as to the numerous times scripture calls God's people, "children of God" "sons of God" or some synonym, the list is long. It is also alleged that since angels can appear in human like bodies and eat food, as they did with Abram, they could also mate, but this is a stretch of logic.

Bodie Hodge says, "The author of Job was aware of the term used for angel (Kalm mal'ak), as Eliphaz the Temanite used it in Job 4:18. So, if the sons of God were referring to angels, then why not say it? It may be too much to say for sure that these two verses early in Job are referring to angels, but even so, it wouldn't be referring to fallen ones..."

Regardless though, Job 38:7 is an excellent example of angels being termed sons of God. However, this is referring to angels during the Creation Week, before any of them fell (which would have to be after God's declaration that everything was "very good" in Genesis 1:31). So this doesn't give much support to fallen angels being called sons of God.⁴

Kiel adds, "[Psa 73:15](#), in an address to *Elohim*, the godly are called "the generation of Thy sons," i.e., sons of *Elohim*; in [Deu 32:5](#) the Israelites are called His (God's) sons, and in [Hos 1:10](#), "sons of the living God;" and in [Psa 80:17](#), Israel is spoken of as the son, whom *Elohim* has made strong.

These passages show that the expression "sons of God" cannot be elucidated by philological means, but must be interpreted by theology alone". Of course, the NT is full of references to God's people as His sons or children."

[Gen 6:6](#) states: "And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth;" Kiel adds: "Scriptures, which speak of the corruption of *the men whom God had created*, and not of a race that had arisen through an unnatural connection of angels and men and forced their way into God's creation."⁵ (angels taking on human form)

Leupold says, "Those who wish to find a NT reference to these 'angel marriages' point to 2 Peter 2:4 and to Jude 6, but neither of these passages refer to anything other than the original fall of angels, as Keil has adequately shown. The marriages of angels have to be injected into these NT passages. Besides, then there would be a twofold fall of angels; the original and this, the second."

Here, then, would be the very queer sequence of thought: v. 2, *angels* sin; v. 3, *men* are punished. In vain the critics urge that, of course, the punishment of angels is presupposed but only that of man is mentioned.

But if the angels really acted with the bold presumption the text indicates ("whichever they liked best they took"), then the women taken were practically innocent. Besides, what none of these commentators seems to have realized: if all mankind is punished as a result of what happened, these irregularities must have been quite common, well-nigh the rule, in fact. Is any critic ready to admit that? In a parallel case the evil angel has his punishment meted out first (3:14, 15); it is not simply taken for granted. . ."⁶

What about evidence other than the Hebrew bible. All liberals I've read, and some conservatives, believe this section of scripture, Gen.6:1-4, is reminiscent of Greek mythology. The footnote in the Oxford edition of the RSV even states these verses are an "old fragment of Greek mythology."⁷

So, Gen.6 is used by liberals to berate the bible in general as a book of myths, and when conservatives agree with them, the same doubts of the reliability of scripture and of God's providence enters the church. Some say this is a unimportant side issue. Calling scripture an "old fragment of Greek mythology" attacks the very inspiration of God's word. And believing that evil angels can interfere in human affairs to the extend that God wipes out the whole world doesn't say much for one's faith in God's providence.

Kiel states further, "We are quite unable to accept as historical testimony the myths of the heathen respecting demigods, sons of gods, the begetting of children on the part of their gods, or the fables of the book of Enoch (ch.6) about the 200 angels with their leaders, who lusted after the beautiful and delicate daughters of men; and who came down from heaven and took to themselves wives with whom they begat giants of 3000 cubits in height (or according to one MS. 300)."⁸

Smith states, "This view, how- ever, seemed in later times to be too monstrous to be entertained. R. Sim. b. Jochai anathema- tized it. Cyril ... declares the maintainers of it to have lost their senses ; Philastrius numbers it among heresies, Chrysostom among blasphemies. Finally, Calvin says of it, " Vetus illud commentum de angelorum concubitu cum mulieribus sua absurditate abunde refellitur, ac mirum est doctos viros tam crassis et prodigiosis deliriis fuisse olim fascinates." (English tr:) **"That old comment about the intercourse of angels with women is abundantly refuted by its absurdity, and it is surprising that learned men were once fascinated by such gross and prodigious delusions."**⁹

The mythological interpretation first appeared either in the original LXX or more likely in the slightly later mythological book of 1 Enoch, popular during the Hellenistic period, which was written first just prior to the Maccabean era, and seeks to add extra stories to the book of Genesis concerning angels and men. Its pre-flood story has either 450 foot or 4500 foot-tall giants eating people, casting spells, teaching mankind astrology, metallurgy, eye make-up, etc. (1 Enoch 6,7).

Also, Enoch 19:2 adds: 'and the women, also of the angels who went astray, shall become sirens.' According to Homer, a siren (**Greek mythology**) was a **creature** half bird and half woman, who lured sailors to destruction by the sweetness of her song.¹⁰ A similar book, also found in Qumran, is the Book of Giants; though "The Qumran *Book of Giants*... affiliates the names of the Sumerian hero Gilgamesh and the monster Humbaba with the Watchers and giants."¹¹

Titus 1:4 tells us: "**Not giving heed to Jewish fables**" The Ethiopian church even canonized the book of Enoch as scripture, though curiously, the 1962 Ethiopian Orthodox Bible's version of 1 Enoch departed some from this tradition, and has sons of Seth marrying the daughters of Cain.

Alexandria, the center of Greek mythology, is probably where these stories began. The first LXX MSS was made in Alexandria c.250 BC. Our oldest Greek copy of Gen.6 is from the 5th century, the Alexandrinus Manuscript; where the term "sons of God" is replaced with "angels of God" (Vatican ms. has "sons of God").

Gen.6:4 states, "when the sons of God came in unto the daughters of men, and they bare **children** to them, the same **became** mighty men which **were** of old, men of renown." This no doubt reminded the Hellenistic Jews of the story of Hercules, who according to legend, was born of the god, Zeus and his earthly mother Alcmene; a demigod with incredible strength.

Most modern translations(except NKJ, Amp) also further this myth; usually not willing to change the word "sons" to angels, but making an unwarranted contrast between the sons of God and "daughters of men." They do this by substituting "humans" or "mankind" for "men." The word for "men" there is "adam," and is used frequently (about 450 times) throughout the OT for men, only translated "persons" 8 times, and never "humans." (KJV).

The meaning of a word is best found from how it is usually translated in similar context. Note the previous verse: "And it came to pass, when men ("adam") began to multiply on the face of the earth, and daughters were born unto them."

Even if “adam” could be translated “humans” or “mankind,” in this context of God judging the world for man’s sin; it is obvious it should be rendered “men.” No mention is made of judging the world because of another angelic rebellion.

Proponents of 1 Enoch say Jude endorsed it by his quoting Enoch (Jude14-15), which quote is also in I Enoch. Just because 1 Enoch has one true quote of the prophet Enoch (1 Enoch 1:9) does not mean this is an endorsement by the Holy Spirit of the whole book! Paul quoted one line from the Greek astronomer Aratas (Acts 17:28) (or Athenian poet Cleanthes) without endorsing their works. Paul is speaking in Athens, quoting a line from a pantheistic poet referring originally to Zeus (Phaenomena by Aratas). Surely no one supposes Paul believed in Zeus, though many in his audience did! Stories of angels were common in the early church as now. Fausset comments on 1Tim. 1:4 "fables — legends about the origin and propagation of angels, such as the false teachers taught at Colosse (Col_2:18-23). "Jewish fables" (Tit_1:14). "Profane, and old wives' fables" (1Ti_4:7; 2Ti_4:4)." ¹²

Note that the giants (Heb: 'Nephilim") have nothing to do with the offspring of the sons of God and daughters of men. These offspring **"became"** mighty men, which were of old, men of renown" (like Nimrod, a mighty man after the flood; not necessarily huge like Goliath; or like David's mighty men, who were renowned for their fighting skills 2 Sam.23:8-20, or like Samson whose superhuman strength came on him from time to time as needed (Jud. 13-16).

These 2 classes of men, giants and men of renown, were also after the flood. As for the giants, we know the Anakim (Num.13:33) were a race of giants (Nephilim) long after the flood, and Goliath's family were all giants. He, being the champion of the Philistines, was 9'1" tall: 1 Sam.17:4: "6 cubits and a span." (We see from the dimensions of the brass bowl in front of Solomon's temple in 1 Kings 7:23,26, called a "sea," and from the inscription on the tunnel of Siloam that the "cubit of a man" used in the 8th c.BC was 17.5 inches, and a span was 4 inches.)¹³ The largest giant mentioned in scripture was king Og, whose bed was made 13'1.5" long and 5'10" wide to accommodate him, Deut.3:11. (So, he was likely about 12' tall, and not skinny!).

Objections:

A new doctrine has sprung up recently to answer the Nephilim question. It's been hypothesized that the fallen angels can still do these things (if God allows). That way, the 2 nephilim references on both sides of the flood are accounted for, positing angels again taking on human form to mate with women producing more nephilim. The supposed ‘support’ for God allowing this, is that God sent an evil spirit to put lying words in the mouths of Ahab’s false prophets. (2 Chron18:18-22)¹⁴ I think that argument falls on its own weight. The other support for this doctrine is that when Gen.6:4 says “when,”(Heb: ‘asher’) it should say “whenever,” thus supporting another fall or falls of angels after the flood. The word is translated ‘whosoever’(kjv)only once in the 5000 times it is used in the bible.

Another point made is that supposedly Deut.32:8 refers to these fallen angels ruling over nations: As much sensational teaching on Genesis is; this idea comes from the Septuagint. Keil relates, “Deut 32:8:“When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.” (Note: The Septuagint rendering, “according to the number of the angels of God,” is of no critical value, - in fact, is nothing more than an arbitrary interpretation founded upon the later Jewish notion of guardian angels of the different nations (Sir. 17:14), which probably originated in a misunderstanding of Deu_4:19, as compared with Dan_10:13, Dan_10:20-21, and Dan_12:1.)¹⁵

Clarke adds, "The meaning of the passage seems to be, that when God divided the earth among mankind, he reserved twelve lots, according to the number of the sons of Jacob, which he was now about to give to their descendants, according to his promise.¹⁶ Barnes states, "He had even then in view the interests of His elect, and reserved a fitting inheritance "according to the number of the children of Israel;" i. e., proportionate to the wants of their population.¹⁷

A final verse used to support the angel view is 1Peter 3:18-20: "being put to death in the flesh, but quickened **by the Spirit:by which also He went and preached unto the spirits in prison;**

Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

1 Peter 3:19 says that, by His Spirit, Jesus went and 'preached' to the spirits in prison, the ones who were unrepentant at the preaching of Noah while the ark was being built. This was the last generation of ante-deluvians that Noah was preaching to, for about 65 years. (He may have been preaching before this time, as far as we know). It is thought that Jesus did this just after He died. 'Proclaimed' is another possible translation here, as the word for preach, 'keruso', is also translated 'proclaim' twice in Luke 12:3, Rev.5:2.

However, another way to look at this is:

By His spirit **He preached in Noah's day** to the spirits who are **now** in prison (and have been since the flood began). He preached to these unbelievers through Noah, who preached as the ark was preparing, the last ~65 years before the flood. This is the only plainly supported interpretation we have, as we know this occurred, for Peter later relays to us: 2 Peter 2:5: "And spared not the old world, but saved Noah the eighth **person**, a preacher of righteousness, bringing in the flood upon the world of the ungodly."

Fausset adds, "**when ... the long-suffering of God waited in the days of Noah**" — Oldest manuscripts. *Greek*, "was continuing to wait on" (if haply men in the hundred twenty years of grace would repent) until the *end* of His waiting came in their death by the flood. This refutes Alford's idea of a second day of grace having been given in Hades. **Noah's days are selected, as the ark and the destroying flood answer respectively to "baptism" and the coming destruction of unbelievers by fire.'**

Also, why should the antediluvian unbelievers in particular be selected as the objects of His preaching in Hades? Therefore explain: "Quickened in spirit, in which (as distinguished from *in person*; the words "in which," that is, *in spirit*, expressly obviating the objection that "went" implies a *personal going*) He went (in the person of Noah, "a preacher of righteousness," 2Pe 2:5 ...As "He came and preached peace" by *His Spirit* in the apostles and ministers after His death and ascension: so before His incarnation He preached in Spirit through Noah to the ante-diluvians, Joh 14:18, Joh 14:28; Act 26:23.¹⁸

As a personal note here, I find it interesting that people who hold the angel story are very passionate about their belief here; as though it were a life or death doctrine to stand on. Is it because of wanting to see behind the veil, as it were; to know things God has not revealed? Be wary of seeking some newfound knowledge of the spirit world. Col 2:18: 'Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.'

The Second Cainan

There is an extra name in the genealogies in Luke 3:36 between Salah and Arphaxad, which is not found in the genealogies in the Old Testament. This genealogy is listed three times in the OT; once in Gen. 11:12 and twice in 1 Chronicles 1(verses 18 & 24); none of which contain this extra generation. Numerous solutions to this error have been proposed in the past. The main theories are:

1. Moses omitted the extra Cainan to make the lists symmetrical, Adam to Noah and Noah to Abraham.
2. Cainan and Salah were the same person.
3. Cainan was a brother of Salah.
4. Later copyists excluded Cainan from Gen. 11 because of a moral offense.
5. A copy error in the Hebrew MSS.
6. An interpolation in the LXX, Luke merely using the list from the popular bible of his day.
7. A later copy error of Luke's gospel.
8. A deliberate addition to later copies of Luke's gospel (from a popular legend).

The Hebrew scribes would never dare to change even a jot in transcribing the sacred words of God. On the other hand, the translators of the LXX in Egypt are known to have changed many words and especially the numbers in Genesis to fit more with Egyptian history (Manetho). Note especially the additions of 100 years to the age at which each patriarch begat the next one in two sections of Genesis 5 & 11. A similar situation exists with the Samaritan. As Smith says, "It differs in several important points from the Hebrew text.... emendations of passages and words of the Hebrew text which contain something objectionable in the eyes of the Samaritans, on account either of historical improbability or apparent want of dignity in the terms applied to the Creator. Thus, in the Samaritan Pentateuch, no one in the antediluvian times begets his first son after he has lived 150 years; but 100 years are, where necessary, subtracted before and added after the birth of the first son."¹

Also, The Jews in Alexandria were enamored with adding stories to the accounts in Genesis in their Pseudepigraphal literature; especially stories about angels (Watchers). One such story added an extra patriarch to those in Genesis, a second person named Cainan between Arphaxad and Salah.

Commenting on these extra biblical books, Zachary Smith says, "With the translation of the OT into Greek around 250 BC, the Jewish people (particularly those outside of Palestine) began a transition from traditional thought to Judeo-Hellenistic thinking. This involved the melding of Grecian philosophies, most notably Stoicism and Epicureanism, with OT theology. As the digression from traditional thought occurred, a new group of writings was sought that would help reconcile the sometimes-opposing viewpoints of Judaism and Hellenism. **The result was the Apocrypha and OT Pseudepigrapha-books that were the middle ground between the truth of the OT and the mythology and humanistic philosophies of the Greco-Roman world.**"²

Moreover, the extra 'Cainan' is not just part of a genealogical list where one might posit a copy error occurring from one verse to the next, as has been proposed in Luke 3, but there is a story about him: "Arphaxad took to himself a wife...and she bare him a son..and he called his name Kainam... and he found a writing, which the ancestors engraved on stone; and he read what was in it, and he transcribed it, and he sinned because of what was in it, since there was in it the teaching of the Watchers by which they used to observe the omens of the sun, moon, and stars within all the signs of heaven. And he...begot a son and he called him Shelah." (Jubilees 8:1-5, c.100 BC).

The Second Cainan

Charlesworth comments, “Gen. 6:1-4 alludes to the sons of God who had intercourse with the daughters of the people. 1 Enoch transforms this idea into a theology of fallen angels, who consorted with women and produced giants who sinned against the people. “They corrupted the people through the instruction in forbidden sciences like making arms, cosmetics, precious metals.”³ (vol.1, p.9).

1 Enoch 6:6-7:4 says, “And they were altogether 200, and they descended into Ardos which is the summit of Hermon...and they took wives unto themselves... and they taught them magical medicine, incantations, and the cutting of roots, and (about plants).

And the women became pregnant and gave birth to great giants whose heights were 300 cubits (450') (some copies have 3000 cubits). These giants consumed the produce of all the people until the people detested feeding them. So, the giants turned against the people in order to eat them.” Vol.1, p. 16.

Jubilees 5:1,2 says, “and they took wives for themselves... and they bore children for them and they were the giants. And injustice increased on the earth, and all flesh corrupted its way...and they began to eat each other.” (vol. 2, p. 64).³

Some early Christian leaders, such as Tertullian (c.200 AD), also held some of this literature in high regard, and the Ethiopian Jews canonized the book of Jubilees, equating it with scripture.⁴

It would therefore be too **unlikely a coincidence** that an extra Cainan were copied inadvertently in a copy of Luke in exactly the spot in which the popular book of Jubilees recorded it. The main argument for a copy error is that in the LXX of Gen 11:12, this extra Cainan has identical years as the next patriarch, Selah, both 130 years before and 330 years after paternity, which too is an unlikely coincidence.

However, as we have shown, the evidence for the source of this 2nd Cainan is the book of Jubilees, and its inclusion in both Luke and the LXX is to provide an historical basis for the popular story of this fictional character. That the years for both Salah and this supposed Cainan in later copies of the LXX are identical is therefore also intentional.

In fact, it has been noted that Theophilus, Bishop of Antioch (died c.184 AD) had a scheme for the supposed 6 millenary ages of the world (a popular belief then, which needed two 3000 year periods, divided at Peleg's son's birth) which added up only with the addition of this second Cainan in Gen.11(LXX). Anstey adds, “Demetrius (170 BC) is quoted by Polyhistor (1st c. BC) as having reckoned 1070 years from the flood to the birth of Abraham...The LXX makes...942 years without, or 1072 years with Cainan. It is plain therefore that Cainan was included in the copy of the LXX which he used.” (Anstey, p. 84 from Eusebius'Proep.Evang. ix.2134d. Charlesworth, “Demetrius” p. 843). Theophilus or Demetrius could have made a copy of Luke to make Luke's list agree with the then popular millennial scheme.

Some of the years in the account by Eusebius, however, seem to be later emendations; and in Exodus 6:20, the LXX has 132 years for the life of Amram, but the Demetius quote has 136 years, which is the same as the Sam. and the Lucian revision of the LXX (c.300 AD), so that one might posit that some of these numbers were changed sometime after Demetius (although there is no evidence for a change in 2:18 where he follows the LXX in computing 3624 years from Adam to Egypt, and 1360 years from the Flood to Egypt).⁵

The Second Cainan

Although our earliest copies of the LXX and of Luke's gospel do not contain this extra Cainan, the vast majority of copies and versions do. Significantly, it is missing in our earliest copy of Luke, P75 (200 AD), and in Beza's ancient copy (a 5th century copy of a 2nd century MS); and neither the early Jewish historian Josephus (c. 70 AD) nor the more ancient Samaritan Pentateuch (c.650 BC) contain it. The early Christian chronographer, Africanus (c.220 AD) also has only one Cainan in his OT chronology, although he used the LXX.⁶ Eusebius of Caesarea (270-340 AD) also follows the LXX, yet omits this "Cainan." Theophilus, Bishop of Antioch (c.170 AD), who also followed the LXX in his Chronology of Genesis omits the extra Cainan.⁷

The first person to mention this Cainan as part of the Bible was Augustine (354-430 AD). Origen (185-254 AD) has Cainan in his LXX, but marks it with an obelisk as an unauthorized reading. Jerome, a contemporary of Augustine, included it in Luke in the Latin Vulgate (404 AD), which for many centuries later was the only bible in general use.

Lord Hervey adds that this Cainan was not contained in any copies of the LXX available to Berosus, Eupolemus, Polyhistor, Josephus, Philo, Theophilus of Antioch, Origen, or Eusebius. "It seems certain therefore, that his name was introduced into the genealogies of the Greek NT in order to bring them into harmony with the genealogies of Christ in St Luke's gospel where Cainan was found in the time of Jerome."⁸

Skinner says, "That this is a secondary alteration (in the LXX) is almost certain, because (a) it is wanting in 1 Ch 1:18,24 LXX; (b) Kenan already occurs in the former genealogy (5:9ff); and (c) the figures assigned to Kenan simply duplicate those of Shelach."⁹

According to Scaliger (1605), other ancient manuscripts of Luke also omitted it as well, as OT versions of Genesis such as the Sam., the Targums of Jonathan, the Syriac, the Arabic, etc.

Therefore, the origin of the extra Cainan in Luke 3:36 seems not to be a copying error, writing the name 2ce from the real Cainan in verse 37 to verse 36 as many in the past and present have proposed, or any of the other theories mentioned, but rather a deliberate addition of this name to the genealogy from popular extra biblical literature.

Also, it has been proposed, that because millennial theory was popular in 400 AD, which only works well in the LXX with the extra Cainan, that all sides would have encouraged Jerome to include it in his Latin Version. We know Augustine tried to get him to use the entire LXX for the OT, although he refused. Therefore, it is probable that the extra Cainan was added sometime between 340 and 404 AD to most of the copies of both the LXX and Luke, possibly simultaneously by certain influential Christian leaders who both relied on the LXX and believed that the events in the book of Jubilees were historical; and once Jerome included it in his translation of Luke's account, the authoritatively sanctioned Vulgate reading became *the* reading, the inconsistency of Gen 11:12 and Luke 3:36 remaining in all of our versions to this day.

G. Hasel adds, "It seems reasonable to assume that this 'second' Cainan (Kenan) is a later scribal addition in the LXX. It may be occasioned by an attempt to schematize, which is characteristic of the LXX version in Gen. 5&11." The book of Jubilees, which contains this story of the second Cainan, was not translated from the Ethiopic until 1895, and papyrus 75 was not known until fairly recently.¹⁰

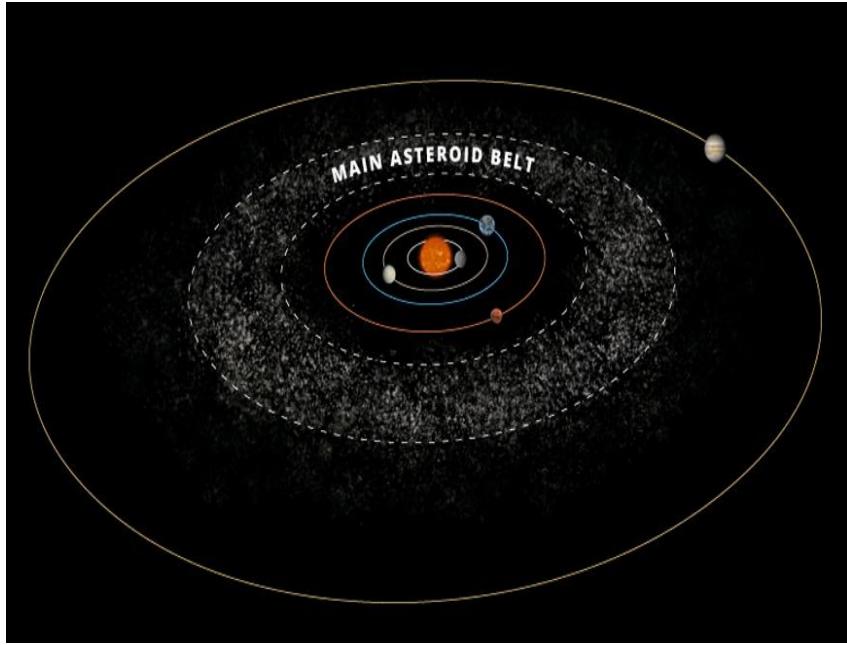
What caused Noah's Flood?

Genesis 7 declares, "All the fountains of the great deep were broken up, and the windows of the heavens were opened up...And the waters prevailed exceedingly upon the earth. And all the high hills that were under the whole heaven were covered. The waters prevailed fifteen cubits upward, and the mountains were covered". Gen.7:11,19,20.

Bodie Hodge adds, "The springs of the great deep were likely the trigger that ultimately resulted in the continental-sized break-up of the earth's crust. The bursting forth of subterranean waters would probably produce tsunamis (granting the ocean depth was sufficient) and would therefore seem to also imply that the Flood began with catastrophic means. For example, we are told that the onset of the Flood was triggered by the breaking up of the fountains of "the great deep." This would imply a violent beginning to the Flood, as springs or fountains of water burst forth to spew vast quantities of water and perhaps other material onto the surface from deeper inside the earth. Furthermore, because this subterranean water and other materials bursting forth is mentioned *first* in [Genesis 7:11](#) and [8:2](#); this may suggest that the majority of the water for the Flood came from that source and perhaps helped to supply the waters that are referred to as falling through "the windows of heaven."¹

We see from scripture that God sometimes uses natural phenomena in a supernatural way. For instance, many, but not all, of the plagues of Egypt were no doubt seen as "natural" to Pharaoh. Lice are natural, locusts are natural, diseased cattle occur; even the amazing parting of the Red Sea was caused by a "wind"-Exodus 14:21. (though the towering walls of water held up by a wind on each side were incredible miracles; the wind doing something it cannot do). Did God use something to cause the "fountains of the great deep" to break up. Was the mountain building, continent splitting tectonic activity during and following Noah's flood caused by something in addition to God's pronouncement of judgment?

Many scientists in the past have pondered the reason for the existence of the asteroid belt between Mars and Jupiter and came up with the Disruption theory. This posits that these rocks orbiting there are the result of a past catastrophe, such as the theory that a planet once orbited there and blew up, scattering asteroids everywhere. As this did not bolster their evolutionary ideas of the formation of our solar system, it was eventually given up for an evolutionary model. But for those who dismiss the evolutionary hypothesis in favor of an event which caused the worldwide catastrophe in Noah's day, the disruption theory: that a planet once orbited there and blew up, makes perfect sense. Morris says, "Some (asteroids) may date from the creation event itself, but some may have blasted earth during the flood, perhaps being the remnants of an exploded planet."^{1a}



Note the location of the asteroids in space; most in a belt in the same area; the orbit between Mars and Jupiter. If a planet exploded or collided with another, the small pieces from the explosion naturally would stay in the gravitational orbit around the sun; but if there were huge pieces that hit the earth, it is easy to see how the fountains of the deep were broken up and Noah's flood started. And being Noah's flood completely resurfaced the earth, there would be no impact craters or any trace of these meteorites on the surface. The ones we see today, like Chicxulub in Mexico, are post flood and probably volcanic, not meteor caused. Tomkins observes: "First and foremost is the fact that it lacks any substantial iridium signature—a hallmark of such impacts. In addition, the so-called "melt layers" are too thin and sparse for an impact of this size. And any high-pressure signatures in the rocks and deformed minerals can also be formed by volcanic eruptions and are not unique to impacts. In reality, the paucity of so-called "circumstantial" evidence can easily be explained by other non-impact processes.²

There are large craters however buried deeply below rock layers. As ICR states, "Craters deeply buried below rock layers indicate that impacts from outer space probably ruptured Earth's crust, and enormous reservoirs of water mixed with mantle material suddenly surged up through the cracks."³ The craters we see on the earth's surface now are post-flood, some from meteorites and some volcanic, but none large enough to match the geologic upheaval we see below the earth's surface. **NASA estimates that asteroids less than half a mile in diameter, though they make huge craters, would only have a local effect.**

John Morris states: "The biggest ones (13mi. diameter at impact) are discerned through sub-surface mapping and the discovery of meteorite fragments in drilling. The underground craters are encased in Flood sediments, leading to the conclusion that meteorites impacted earth during the Flood....**The impacts themselves would have wrought unthinkable damage, with super-sized earthquakes rattling the crust and towering tsunamis hurtling across the continents. Perhaps bombardment was the God-caused and God-controlled trigger that initiated the Flood, breaking open the fountains.**"⁴

Dr Snelling adds, "A massive asteroid, perhaps 2.5 miles (4 km) wide, slammed into the earth at the start of the Flood (which equaled 50,000–100,000 hydrogen bombs), leaving a 56-mile-wide (90 km) impact crater in South Australia (Acraman crater)."⁵ Also, the Vredefort Crater was caused by a meteor that struck the Johannesburg area of South Africa. With a diameter of 190 miles, it's the world's largest known "impact structure" (12.5 mi.dia asteroid).⁶ Did these explosions, and the many lesser ones we know of, trigger Noah's Flood?



That is arguably enough energy to break up the earth significantly. "An asteroid impact or several simultaneous impacts—that triggered the Flood may also have been part of an ongoing, solar-system-wide catastrophe that lasted for months or years. If so, we would expect to find evidence of many other meteorites that subsequently hit the earth during God's judgment on the planet. Two lines of evidence can be used to support this inference: (1) the rapid rate of past cratering during the Flood, and (2) the fields of meteorites left by this bombardment.

We cannot be certain whether God used an asteroid or swarms of asteroids to begin the Flood event and the resulting breakup of the earth's crust into plates. However, we do find evidence that asteroids were striking the earth at catastrophic rates during the Flood and that these asteroids were spread over the earth's surface. Asteroids surely contributed greatly to the horrific and violent geologic events that took place during God's year of judgment of the earth."⁷

What were the days of Noah like?

Jesus said that in the days of Noah, despite increased sin and evil, people were going on their daily business as usual, giving no heed to Noah's preaching on righteousness and with no preparation for judgment to come. **“But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Mat 24:37”**

The bible says:

2Pe 2:5-6 ‘God... spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly. **Whereby the world that then was, being overflowed with water, perished:** ’ Barnes adds, "It is evidently to these "waters" mentioned in Genesis, out of which the world was originally made, that he refers here. The world was formed from that fluid mass; by these waters which existed when the earth was made, and out of which it arose, it was destroyed."²

Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an **ark** to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.’

1Pe 3:19 ...the Spirit, by which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.’

So Noah was preaching “While the ark was preparing”: at least for the last 70 years or so prior to the flood, while he and his sons were building the ark. Perhaps God shared the 120 year time limit with Noah, or at least told him the end was near then, and that’s when he started preaching that the end was coming. Barnes states, "It is not improbable that during that whole period Noah was, in various ways, preaching to that wicked generation."¹

How long was Noah building the Ark?

Gen 6:3 "And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

Gill states, "Not to Noah, as in Gen.6:13, for as yet, he is not taken notice of, or any discourse addressed to him; but rather to or within himself, he said what follows, or thus concluded, and resolved on in his own mind: It is later that God speaks to Noah to build the ark. Gen 6:13-18 "And God said unto Noah, 'The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth... Make thee an ark...and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee."¹

Sarfati adds, "First.. this implies that Noah not only had sons by then, but also that they were all old enough to have married. Second, the Bible says, "[After Noah was 500 years old, he became the father of Shem, Ham and Japheth](#)" (Genesis 5:32). Genesis 7:6 states that Noah was 600 when the Flood came, which is 100 years after that event... we can deduce that it is not saying that these three were triplets born when Noah was 500. This follows from the fact that Shem had Arphaxad 2 years after the Flood, when he was 100 (Gen. 11:10).

Therefore Shem was only 98 when the Flood ended, and because the Flood lasted a year, he was 97 when it began. Therefore Shem was born when Noah was 503 (600–97). Ham is stated to be the youngest (Gen. 9:24), so Japheth must have been the eldest. Therefore Genesis 5:32 is telling us how old Noah was when Japheth alone was born."²

So Shem, the middle child, was born when Noah was 503; 3 years after Japeth, the oldest, when Noah was 500. This means Ham was born probably soon after, say 3 more years when Noah was 506; allowing time enough for all his sons to grow up, marry, and help him build the ark. (~YN 526) Thus, if they were born in quick succession as the bible indicates, and we allow 20 years for the youngest to become old enough to marry; this would mean Noah had about 74 years to build the Ark in time to survive the Flood.

Where is Noah's Ark?

Gen. 7:24-8:5 states, "And the waters prevailed upon the earth 150 days...and after the end of 150 days, the waters were abated and the ark rested in the 17th month on the 17th day of the month upon the mountains of Ararat...And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen." Note this does not say it landed on Mt Ararat itself, but the mountain range. Most Bible scholars identify Mount Ararat with the biblical "mountains of Ararat" in Genesis 8:4, because it is the highest peak, and would have been the first peak to emerge from the receding flood waters; [assuming it was there at that time](#). The Cambridge commentary says, "*tops of the mountains*]" This detail in the narrative suggests that Ararat was thought to be a lonely peak towering above all the neighbouring mountains." Because geological evidence suggests Mt Ararat was likely formed after the flood year, it has been stated in recent years that the ark probably landed elsewhere. Dr. Andrew Snelling (geologist) believes colliding tectonic plates on day 150 produced the first of these mountains, a hundred-mile stretch called the Kagizman Ridge which is 50-150 miles due west of Mt Ararat.

"These...strata allow us to work out the relative timing of the volcanism in the area. What is today labeled Mt Ararat was part of a later and final pulse of volcanism, much of which sits atop the earlier volcanic rocks of the Erzurum-Kars Plateau. Most of the eruptive activity at the current Mt. Ararat was after the flood during the ensuing ice age. It appears the Ark could not have landed there since it probably didn't exist then, at least not to any large extent.

[Again, careful field work has demonstrated that many layers of earlier volcanic rocks spread right across the whole Erzurum-Kars Plateau of eastern Turkey \(see map, below\). Many violent eruptions had to take place before Mount Ararat was built on top of this plateau... The volcanic eruptions that spread lava across the Erzurum-Kars Plateau and then built Mount Ararat began after the Flood deposited all the ocean sediments.](#)

That means the ocean waters had already retreated from off eastern Turkey (and Noah's Ark had landed) *before* Mount Ararat was built... God's Word clearly says that the Ark landed on the "mountains of Ararat" on the 150th day of the Flood ([Genesis 8:4](#)). By that stage, the waters had prevailed to cover the whole earth ([Genesis 7:19-24](#)).

The ocean (Flood) waters did not retreat until *after* the Ark landed safely. However, the volcano now called Mount Ararat did not grow until well *after* the ocean (Flood) waters had retreated. Furthermore, the lavas and ash layers of Mount Ararat date to the time of the post-Flood Ice Age. This is consistent with Mount Ararat being built after the Flood on top of a dry plateau. Mount Ararat is thus a post-Flood volcano, which continued to erupt, most recently less than 200 years ago...it must have landed on another high mountain in the region at that time.¹ Tim Lovett says, "Since modern oceans contain enough water to drown the planet to a depth of about 1.8 miles (2.85 km), the pre-Flood terrain was probably limited to within this elevation."² Mt. Ararat is 3.2 miles high, while Mt.Cudi is 1.3 miles high.



So, if it has not been destroyed by now (likely it has been, or it's beams repurposed); remains may be in the Southern Ararat range. There is both Christian and Arab tradition which say it's a mountain 175 miles south of Ararat called "Cudi." Cruise states: "The mountain (Ararat) is a volcano with no alluvial evidence. While there is sedimentation on the mountain, it is from volcanic action and not from flooding. This is a very stubborn fact that cannot readily be explained, had a great flood once inundated the mountain....By the seventh century AD, according to one account, its final remaining beams were carried off (of Mt Cudi) for the construction of a mosque."³ Wikipedia states, "The identification of Mount Judi as the landing site of the ark persisted in [Syriac](#) and [Armenian](#) tradition throughout [Late Antiquity](#), but was abandoned for the tradition equating the biblical location with the highest mountain of the region, that is [Mount Ararat](#) near [Armenia](#)... The Armenians did not traditionally associate Noah's landing site with [Mount Ararat](#), known natively as *Masis*, but until the 11th century continued to associate Noah's ark with Mount Judi.

Arab historian Al-Masudi[4] (c. 956), reported that the spot where the ark came to rest could be seen in his time, and that it was located at 80 parasangs (approximately 32 mi; 51 km) from the Tigris.⁴ Cruise and Franz add, "Eusebius Bishop of Caesarea in the third century AD, he was the first great historian of the church, and in his two-volume work Chronicle, he notes that a small part of the Ark still remains in the Gordian Mountains (Eusebius 1818 : 1: 36–37). This seems to be a clear reference to this southern mountain range."⁵ (This is still the Ararat mountains; Mt Ararat being the highest peak)

Did Noah only have 3 sons?

Gen 5:32 states, "And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth." That means he began having male children then. Firstborn Male offspring just before Noah were born between their father's 65th year and 187th year, and an average of 33 years old before that. How unlikely is it, if Noah's first children were not born much earlier, probably an equal number of unmentioned girls?

As for Noah's firstborn son not listed until he was 500, no other person in history ever waited so long to have kids. The few commentators who tackle this question say he probably had other children who must have died before the flood; but is that a reasonable solution? People were unusually healthy before the Flood and lived to extreme ages. Jamieson says, "It can hardly be thought that he should live to this time a single life, and have no children born to him, which he might have had, but were dead."¹

The reason some say that any previous offspring must have died, is because they can't envision Noah having offspring not being saved from the judgment to come; neither can they imagine brothers marrying sisters. But we must remember: 1. The laws prohibiting close family marriages were not made until Moses' time, and indeed this must have been necessary for Cain and Seth. Even later Abram married his half sister (Gen.20:12). 2. The whole reason for the judgment was the godly marrying the ungodly, which resulted in intensified ungodliness on the earth. That Noah should have unmentioned daughters is no surprise, as women are not usually mentioned anyway, just like Adam, who doesn't talk of his daughters; yet the genealogies in Gen.5:4 records, "he had sons and daughters." So Noah. Of course, if they are also his daughters in law, they are mentioned (Gen.7:7).

Some may still argue: "The bible only states that Noah had 3 sons; if he had daughters, they would have been mentioned." But notice what it says of the next generation, Noah's sons' progeny: (Gen 10:1) "**Now these are the generations of the sons of Noah: Shem, Ham, and Japheth; and unto them were sons born after the flood.**" No daughters are mentioned here either. Are we to conclude therefore that none of Noah's sons had daughters in their extremely long lifetimes? If they didn't, we would not exist. Further, what about Noah's brothers, sisters, and all their progeny? Are we to suppose that they all died young? We know none of them survived the flood. Once the door of the Ark was closed by God (Gen.7:16), no one else got in.

In fact, in the next chapter, Gen.11:11, in the genealogies; it tells us "**And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.**" Whether the bible mentions all the sons or all the daughters in its accounts and Chronogenealogies is irrelevant to the purpose of the writer. (It is however relevant that these genealogies listed **with years enumerated** be complete).

In fact, as with the other persons listed in the genealogies, Noah's son, Shem (because he was in line to Abram) would have been the only son named by Moses, if it weren't for the fact that his 3 sons were special; the **heads of all** the nations of the earth, and figured prominently in the flood account. All the first nations were named after his sons and grandsons (Gen.10:5), and began after scattering from Babel.

Gen 6:3 states, " **And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.**" and vs.5, "**And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.**" Remember that it was 20 years before the birth of his first son, in Noah's 480th year, that God pronounced judgment (his first son listed was not born until he was 500 (YN500)). As daughters are not listed in any of the chrono-genealogies in Genesis, as in Adam's family (except to say "sons and daughters" Gen.5:4), I think one could posit that Noah had an equal number of daughters earlier, married their brothers (as indeed we read of Cain, Gen.4:17), as the rest of the world was totally corrupt by this time (YN 480).

That means, if his daughters did not marry young and move away, but stayed at home and remained unmarried, because there was no one godly to marry, God provided these God fearing women with godly husbands in the form of their future brothers (while also supplying their brothers with godly wives in the form of their sisters). When your life expectancy is a millennium, this model is possible; and has all his immediate family spared the coming judgment. It is logical to assume that Noah would have raised Godly daughters, who were thus saved from judgment. However, we observe that none of Noah's brothers, sisters, or other kin were on the ark.

What about Noah's days after the flood?

Noah lived for 350 more years after the flood. The days after the flood marked a rebuilding time for the human race. **Gen 11:4** says, "And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." We see that they tried to stay together despite God's command to "fill the earth" when they left the ark: **Gen 9:1** " And God blessed Noah and his sons. And He said to them, Be fruitful and multiply, and fill the earth."

Gill comments, "**lest we be scattered abroad upon the face of the whole earth**": which they seemed to have some notion of, and feared would be their case, liking better to be together than to separate, and therefore were careful to avoid a dispersion; it being some way or other signified to them, that it was the will of God they should divide into colonies, and settle in different parts, that so the whole earth might be inhabited; or Noah, or some others, had proposed a division of the earth among them, each to take his part, which they did not care to hearken to; and therefore, to prevent such a separation, proposed the above scheme, and pursued it.¹ So we see God scattered them: "**Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.**" Gen.11:9. Gen 10:32 adds, "**These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.**"

What was the original language?

Pelletier says, "The records of Adam and Noah and likely those of Shem, Ham, and Japheth would have been in the original language since there was no other language available — "the whole earth used the same language and the same words" (Genesis 11:1). Since Moses understood them and compiled them into Genesis, it's reasonable to think that those records were in Hebrew or a closely related language that Moses understood."²

What was the world like post-flood?

Gen 9:1 'And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

Gen 9:2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moves *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

Gen 9:3 Every moving thing that lives shall be meat for you; even as the green herb have I given you all things. '

So we see instituted here the fear of man animals normally now have. Note that they were not afraid of Noah as he brought them to the Ark prior to the flood. We also see that people were allowed to kill animals for food.

As for the environmental changes, Henry Morris states, "The oceans were much more extensive, since they now contained all the waters which were once "above the firmament" and in the subterranean reservoirs of the great deep." The land areas were much less extensive before the flood, with a much greater portion of its surface uninhabitable for this reason. The thermal blanket had been dissipated, so that strong temperature differentials were inaugurated, leading to a gradual buildup of snow and ice in the polar latitudes. Rendering much of the extreme northern and southern land surfaces also essentially uninhabitable. Mountain ranges lifted up after the flood emphasized the more rugged topography of the post-diluvian continents, with many of these regions also becoming unfit for human habitation. Winds and storms, rains, and snows...Scattered around on the land surfaces were occasional rotting carcasses and skeletons of the animals and people doomed in the waters of the flood; a vivid reminder of the ungodliness of the antediluvian world, and the fate from which God had delivered the survivors."³

Noah's flood and the Future

2Pe 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

2Pe 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

2Pe 3:5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

2Pe 3:6 Whereby the world that then was, being overflowed with water, perished:

2Pe 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

Spence comments, "The words rendered, "are kept in store," are, literally, "have been treasured ([τεθησαυρισμένοι εἰσιν](#))" (comp. [Rom 2:5](#)). It seems better to take the dative [πυρί](#) ("with fire," or "for fire") with this verb rather than with the following, as in the Authorized Version. If we take the first meaning of the dative, the sense will be that the world has been stored *with* fire, *i.e.*, that it contains, stored up in its inner depths, the fire which is destined ultimately to destroy it. But the other view seems on the whole more probable; the heavens and the earth are stored up *for* fire or *unto* fire, *i.e.*, with the purpose in the counsels of God of their ultimate destruction by fire. This is the clearest prophecy in Holy Scripture of the final conflagration of the universe; but comp. [Isa 66:15](#); [Dan 7:10](#); [Mal 4:1](#); [2Th 1:8](#)."⁴

Beginning of Nations

The bible makes it clear that the nations began at the scattering from Babel, a century after Noah's family left the ark. And they said, "Go to; let us build a city whose top may reach unto heaven. And let us make a name lest we be scattered abroad upon the face of the whole earth. The Lord saw their pride: "Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth, and from there did the Lord scatter them abroad upon the face of the earth." Gen.11.

The beginning of nations would properly begin at the time of the dispersion at Babel. The date for Babel is determined by the statement about Peleg, who was born 101 years after the Deluge. He was named "Peleg" which means, "division," for according to Gen. 10:25, "for in his days the earth was divided."



This scattering from Babel due to the confusion of languages, which is now related, therefore likely began soon after the day of his birth, wherefore his parents named him “Peleg.” (unless it was prophetic that he was named Peleg). “Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.” Gen.11:9

H. Morris adds, “Nimrod, as Noah’s great-grandson through Ham, was in the same generation as Eber, Noah’s great-grandson through Shem. Thus, it is reasonable to infer that the division at Babel took place when both Nimrod and Eber were mature men. (Eber was 34 then)

Gen.10:8 says, “and Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord.” So, it is thought he led the rebellion against God at Babel.

He is commemorated since in the constellation Orion. If Peleg was born soon after the dispersion, it is not surprising that Eber would commemorate such a momentous event in the name of his son. Otherwise, it is difficult to understand why the writer would take the trouble to note the meaning of “Peleg” since this was not done in the case of the other names in the Table of Nations.”¹

So if Eber was prophetically naming his son ahead of the event, Shem would have left us no date for Babel, as we do for the Flood (ch.11:10); therefore the division likely occurred when Peleg was born.

Chronogenealogies are genealogical data with years at begetting attached to them; thus, no gaps. From the Chronogenealogies in Gen 11:10-16, we see that Peleg was born 101 years after Noah and his family left the ark. So, this is properly the time and circumstance regarding the beginning of the oldest nations. For example, Noah’s grandson Mizraim (or Menes) started the nation of Egypt (its ancient name is the land of Mizr).

Table of Nations (Gen.10, abbreviated list)

Japeth		Greece
Gomer		Crimeans
Magog	Meshech, Tubal	Russia
Madai		Medes, Persians (Iran), India
Javan		Greece
Tiras		Thracians
Cush		Ethiopia, Sudan
Seba		Sudan
Ashkenaz		Germany, Scandinavia
Togarmah		Armenia
Nimrod		Babylon, Assyria (marginal reading of vs. 11 has “Nimrod” not Assur)
		Sumer, Iraq.
Mizraim		Egypt (Arabic: Mizr, also called the land of Ham (Ps105:23-27)
Canaan		Canaanites (vss.15-19)
Sidon		Phoenicians
Heth		Hittites
Put		Libya
Elam		region S. of Syria, E. of Iran
Aram		Syrians
Eber		Hebrews

Origin of Languages

“By these were the isles of the gentiles divided in their lands, every one after his tongue, after their families, in their nations...These are the families of the sons of Noah, after their generations, in their nations, and by these were the nations divided in the earth after the flood.” Gen. 10:5,32.

Easton adds, “In general, it may be said that the descendants of Japheth were scattered over the North, those of Shem over the central regions, and those of Ham over the extreme South.”²

As for the original language spoken before Babel, the bible in Gen.1-11 records the personal records of Adam, Noah, and his sons. (Gen. 5:1,6:9,11:10). William Pelletier reasons: “One reason for concluding the original language was Hebrew, is that the names of the people given in Gen.1-10 before the dispersion from babel, have specific Hebrew meanings. The names in Gen. 1-10 are likely the original names in the original human language. It is unlikely that they would all have meanings in Hebrew or related semitic languages if they were not native Hebrew words...

So for example, Gen.1:1-5:1 comes from Adam’s records that were handed down father to son; and which Noah took with him on the ark. Noah handed them down to his son Shem, who passed them all the way to Jacob.

Jacob’s records and those of his forebears were surely passed onto Moses several generations after Jacob....the records of Adam and Noah and likely those of Shem, Ham, and Japeth, would have been in the original language, since there was no other language available - “the whole earth used the same language and the same words.” Gen.11:1. Since Moses understood them and compiled them into Genesis; it is reasonable to think that those records were in Hebrew or a closely related language that Moses understood.”³

LIFESPANS

People naturally wonder, “How could people have lived so long both before and well into hundreds of years after Noah’s Flood?” And why did pre-flood generations stay in the 900’s, then drop off steadily from Shem to David, and then have stabilized at 70-80 ever since (Psalm 90:10)? Actually, death is a result of the curse on mankind (Gen.2:17). We were made to live forever (Gen. 3:22). The question should be, “what causes aging.”

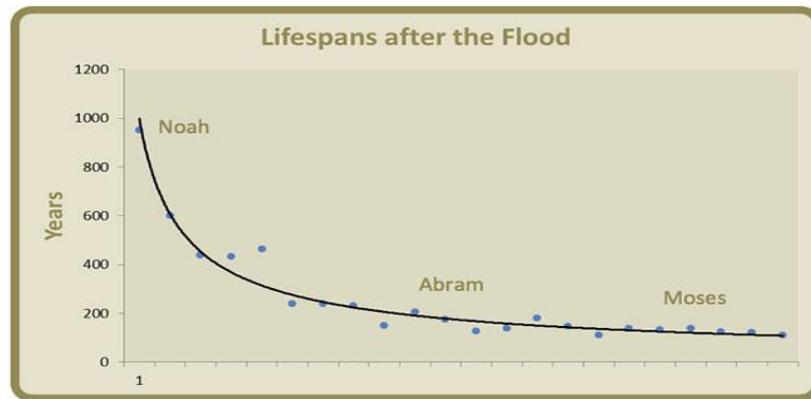
Purdom and Menton define aging as “the increased susceptibility to internal (i.e.: agents that damage the DNA) and external (i.e: disease-causing bacteria) stressors because of a decrease in the maintenance, repair, and defense systems of the body. *Telomeres*, long, repetitive sequences of DNA at the ends of human chromosomes, are also thought to play an important role in aging. With each division of the cell, telomeres shorten due to the inability of the enzyme that copies the DNA to go all the way to the end of the chromosome. When telomeres have become too short, the cell stops dividing.”¹



Orion, the hunter

Another likely cause was the huge genetic bottle-neck when Noah's flood reduced the earth's population to only 8 people. Bodie Hodge comments, "Genetic bottlenecks cause a significant loss of access to other people's versions of genes (called alleles) that are *essentially lost*. The obvious loss of pre-Flood people reduced the alleles in the gene pool in humanity to only eight people, but really only six. With these bottlenecks, a host of alleles would have been filtered out and lost. For example, immune systems may not be as good, resulting in more infectious disease."²

Then there are the mutations which damage our DNA. Many factors cause mutations, too numerous to mention here. Brian Thomas comments, "Plant geneticist Dr. John Sanford and his colleagues plotted the ages of the biblical patriarchs listed in Genesis. The result shows a systematic drop-off in lifespans after 950-year-old Noah, "in a way that could never happen by chance," according to an online post showing their results. The Genesis lifespans decline according to a well-defined *decay curve* that began immediately after the flood.

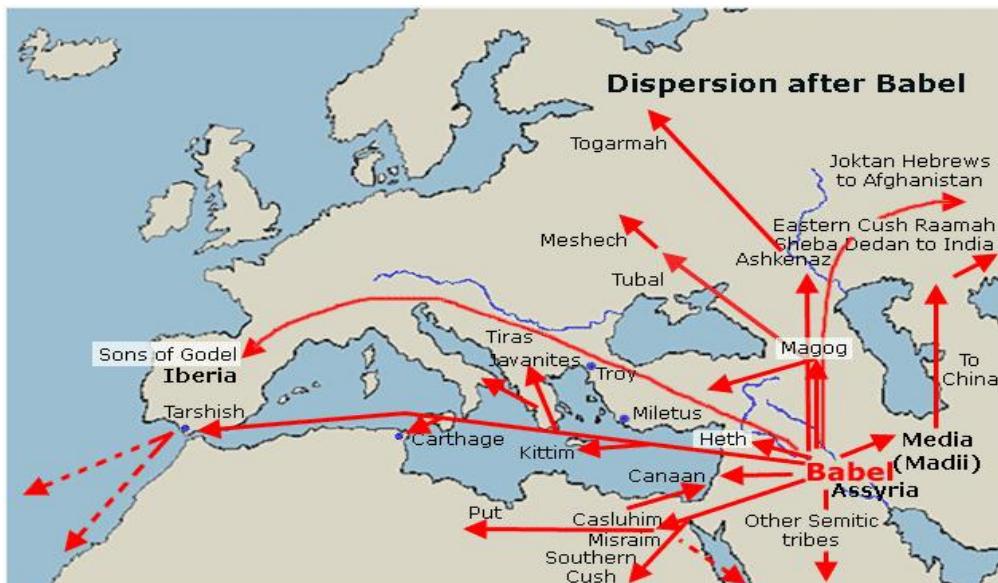


The researcher's post points out how the biological decay curves found in these biblical texts matches biological decay curves known from the science of mutation accumulation. As mutations add up every generation, they constantly erode genetic information."³

Purdom and Menton conclude: "Considering that the longest recorded life span of someone born after the Flood was Eber at 464 years, it would appear that both mutations and genetic bottlenecks had severe effects on aging and life span... The lifespan data indicates that the extreme longevity of the early patriarchs was real; and that the rapid decline of longevity after the flood was real." It should be noted that this natural decay curve only works with the numbers stated in the Massoretic text. The LXX numbers do not.

CHRONOLOGY CHART FROM ADAM TO ABRAHAM		
Lifespan of the Biblical Patriarchs		
YEARS FROM CREATION	LIFESPAN	YEARS FROM CREATION
CREATION		FLOOD
ADAM 0	930	930
SETH 130	912	1042
ENOS 235	905	1140
CAINAN 325	910	1235
MAHALALEEL 395	895	1290
JARED 460	962	1422
ENOCH 622	365	987
METHUSELAH 687	969	1656
LAMECH 874	777	1651
NOAH 1056	950	2006
SHEM	1558	600 2158
ARPHAXAD	1658	438 2096
SALAH	1693	433 2126
EBER	1723	464 2187
PELEG	1757	239 1996
REU	1787	239 2026
SERUG	1819	230 2049
NAHOR	1849	148 1997
TERAH	1878	205 2083
ABRAHAM	2008	178 2183

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Another question is: How many generations have passed, on average, since creation. We'll use the long model to see the maximum probable generations. The early years, Adam to Joseph, 23 generations were 2290 yrs. (2276 to Egypt). From Mary's lineage in Luke 3, we see an average generation then was about 27.5 years, and we'll use this for all generations since Joseph.

From Joseph to now, we estimate 4039 years (using 430 years for Israel in Egypt, and 612 years for the judges' period and 4307BC for Adam). $4039/27.5 = 147$ generations; so this model yields 170 generations since creation. Other models yield somewhat less. I find it interesting how short our time on earth has really been.

What happened to the Dinosaurs?

Two of the largest creatures God made are described in the book of Job. Job 40 describes the largest land animal, no doubt a sauropod like Supersaurus. : "Behold now behemoth, which I made with thee; he eats grass as an ox. Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly. He moves his tail like a cedar: the sinews of his stones are wrapped together. His bones are as strong pieces of brass; his bones are like bars of iron. **He is the chief of the ways of God...** Job 40:16-19 KJV.

Then God goes further in great detail describing His great creature of the sea:

"Can you draw out leviathan with a hook? or his tongue with a cord *which* you let down? Can you put an hook into his nose? or bore his jaw through with a thorn?

Will he make many supplications unto you? will he speak soft *words* unto you?

Will he make a covenant with you? will you take him for a servant for ever?

Will you play with him as *with* a bird? or will you bind him for your maidens?

Shall the companions make a banquet of him? shall they part him among the merchants?

Can you fill his skin with barbed irons? or his head with fish spears?

Lay your hand upon him, remember the battle, do no more.

Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

None *is so* fierce that dare stir him up: who then is able to stand before Me?

Who hath prevented Me, that I should repay *him*? *whatsoever is* under the whole heaven is Mine.

I will not conceal his parts, nor his power, nor his comely proportion.

Who can discover the face of his garment? *or* who can come *to him* with his double bridle?

Who can open the doors of his face? his teeth *are* terrible round about.

His scales are his pride, shut up together *as with* a close seal."

"One is so near to another, that no air can come between them.

They are joined one to another, they stick together, that they cannot be sundered.

By his neesings a light does shine, and his eyes *are* like the eyelids of the morning.

Out of his mouth go burning lamps, *and* sparks of fire leap out.

Out of his nostrils goes smoke, as *out* of a seething pot or caldron.

His breath kindles coals, and a flame goes out of his mouth.

In his neck remains strength, and sorrow is turned into joy before him.

The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

When he raises up himself, the mighty are afraid: by reason of breakings they purify themselves.

The sword of him that lays at him cannot hold: the spear, the dart, nor the habergeon.

He esteems iron as straw, *and* brass as rotten wood.

The arrow cannot make him flee: sling stones are turned with him into stubble.

Darts are counted as stubble: he laughs at the shaking of a spear.

Sharp stones *are* under him: he spreads sharp pointed things upon the mire.

He makes the deep to boil like a pot: he makes the sea like a pot of ointment.

He makes a path to shine after him; *one* would think the deep *to be* hoary.
Upon earth there is not his like, who is made without fear.
He beholds all high *things*: he *is* a king over all the children of pride." - Job 41.

This account from the book of Job is not the only account we have of Dinosaurs (the term dinosaur was coined in 1841; before that all reptiles were called Dragons), but it is the oldest. We know Job lived in Patriarchal times about 2000 BC (c.500 years after Noah's flood) primarily because of his lifespan, which was about 200 years. This was the only time in history people lived this amount. After Noah's flood, the Bible's genealogies show that human longevity decreased at a steady rate, no doubt due to increased mutations (due in large part to increased solar radiation). It's been said that "**Just as flood legends are based on a real global flood (flood of Noah)**, dragon legends are possibly based on actual encounters with real animals that today we call dinosaurs. Many of these land-dragon descriptions do fit with what we know about dinosaurs. Outside of scripture there have been many records of both land and sea 'monsters' throughout history." Ken Ham again comments: "In the film *The Great Dinosaur Mystery*,¹ a number of dragon accounts are presented:

- A Sumerian story dating back to 2000 BC or earlier tells of a hero named Gilgamesh, who, when he went to fell cedars in a remote forest, encountered a huge vicious dragon that he slew, cutting off its head as a trophy.
- When Alexander the Great (c. 330 BC) and his soldiers marched into India, they found that the Indians worshiped huge hissing reptiles that they kept in caves.
- China is renowned for its dragon stories, and dragons are prominent on Chinese pottery, embroidery, and carvings.
- England and several other cultures retain the story of St. George, who slew a dragon that lived in a cave.
- There is the story of a tenth-century Irishman who wrote of his encounter with what appears to have been a *Stegosaurus*.
- In the 1500s, a European scientific book, *Historia Animalium*, listed several living animals that we would call dinosaurs. A well-known naturalist of the time, Ulysses Aldrovandus, recorded an encounter between a peasant named Baptista and a dragon whose description fits that of the small dinosaur *Tanystropheus*. The encounter was on May 13, 1572, near Bologna in Italy, and the peasant killed the dragon.
- *Petroglyphs* (drawings carved on rock) of dinosaur like creatures have also been found. Scientists from Montana State University found *T. rex* bones that were not totally fossilized. Sections of the bones were like fresh bone and contained what seems to be blood cells and hemoglobin. If these bones really were tens of millions of years old, then the blood cells and hemoglobin would have totally disintegrated.

Also, there should not be "fresh" bones if they were really millions of years old. un-fossilized duck-billed dinosaur bones have been found on the North slope of Alaska. Post-Flood climatic change, lack of food, disease, and man's activities caused many types of animals to become extinct. The dinosaurs, like many other creatures, died out."²

What were the Plagues of Egypt?

1. And all the waters in the river were turned to blood. And the fish in the river died; and the river stank, and the Egyptians could not drink of the water of the river. And there was blood throughout all the land of Egypt. Ex.7:20,21
2. And the river shall bring forth frogs plentifully, which shall go up and come into your house, and into your bedroom, and upon your bed, and into the house of your servants, and upon your people, and into your ovens, and into your kneading troughs. And the frogs shall come upon you, and upon your people, and upon all your servants. Ex.8:3,4
3. For Aaron stretched out his hand with his rod and struck the dust of the earth. And it became lice in man and in beast. All the dust of the land became lice throughout all the land of Egypt. Exodus 8:24
4. And teeming swarms of flies came into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt. The land was destroyed because of the swarms. Ex.8: 17.
5. Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain. Ex.9:3
6. So they took soot from the kiln and stood before Pharaoh. And Moses threw it in the air, and it became boils breaking out in sores on man and beast. Ex.9:10.
7. Then Moses stretched out his staff toward heaven, and the LORD sent thunder and hail, and fire ran down to the earth. And the LORD rained hail upon the land of Egypt.
There was hail and fire flashing continually in the midst of the hail, very heavy hail, such as had never been in all the land of Egypt since it became a nation. The hail struck down everything that was in the field in all the land of Egypt, both man and beast. And the hail struck down every plant of the field and broke every tree of the field. Ex.9:23-25
8. So Moses stretched out his staff over the land of Egypt, and the LORD brought an east wind upon the land all that day and all that night. When it was morning, the east wind had brought the locusts. The locusts came up over all the land of Egypt and settled on the whole country of Egypt, such a dense swarm of locusts as had never been before, nor ever will be again.
They covered the face of the whole land, so that the land was darkened, and they ate all the plants in the land and all the fruit of the trees that the hail had left. Not a green thing remained, neither tree nor plant of the field, through all the land of Egypt. Ex.10:13-15
9. So Moses stretched out his hand toward heaven, and there was **pitch darkness** in all the land of Egypt three days. They did not see one another, nor did anyone rise from his place for three days...but all the children of Israel had light in their dwellings. Ex. 10:22-23.
10. And every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle. Ex.11:5

Further, Exodus 12:12 states, “For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; **and** against all the gods of Egypt I will execute judgment: *I am the LORD.*” Note the word, “and” as in “in addition to.”

The Lord said these words to Moses just prior to the last plague; the death of the firstborn. If God wanted Moses to know this was judgment against only the gods that could be associated with the plagues, He would have said so at the first plague. This is the only mention of it. The Egyptians had over 2000 gods, so what are the “**all the gods of Egypt**” stated here. Ten gods would not have been “all the gods.” The judgments against Egypt and the judgment against its gods are 11 different judgments.

So some have commented that this seems somehow to refer to all the firstborn, unless (which is more likely) something further happened, not related to us in this context, such as their idols (stone, metal, wood) breaking up or melting, as we know later happened in **Jer 43:12-13**: “And I will kindle a fire in the houses of the gods of Egypt...he (Nebuchadnezzar) shall break also the images of Bethshemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.” See similar verses in 2 Kings 19:18; Jer.50:2; 51:47,52; Is.19:1.

“**I will do judgment upon the graven images.**” Ezekiel 30:13, Micah 1:7 “**And all the graven images thereof shall be beaten to pieces...and all the idols thereof will I lay desolate.**” The plagues were judgments against the people; the judgement against their gods (idols) **was in addition to the plagues.**

Gill states: “this is, rather to be understood literally of the idols of the Egyptians, **their images of gold, and silver, or of whatever they were made** of: the Targum of Jonathan is, ‘on all the idols of the Egyptians I will exercise four judgments; the molten idols shall be melted, the idols of stone shall be cut asunder, the idols of earth shall be broke to pieces, and the idols of wood shall become ashes’; see **Num 33:4**, and there are some traces of this in Heathen writers; Artapanus (e) says, that by an earthquake most of the temples in Egypt fell”¹ Clarke adds, “The rabbins say that ‘when Israel came out of Egypt, the holy blessed God threw down all the images of their abominations, and they were broken to pieces.’”^{1a} On the tempest stella, Ahmos relates an unusual storm which wrought much damage, and how he repaired it: “Then His Majesty commanded to restore the temples that had fallen into ruin in this entire land: to refurbish the monuments of the gods, to erect (17) their enclosure walls, to provide the sacred objects in the noble chamber, to mask the secret places, to introduce into their shrines the cult images which were(18) cast to the ground.”²

Is there any evidence of these plagues outside of scripture? The Tempest stele details a catastrophe during the reign of king Ahmos. It is also written first person as though Ahmos witnessed this unusual storm, though all we have are broken pieces from the temple of Karnak. Did Ahmos witness this storm from Thebes? Did this cause the plague of darkness (Ex.10:22) or hail? Was this storm the Eruption of Mt. Thera?

The eruption of Mt Thera has been said to have been 4-5 times more powerful than Krakatoa, which had worldwide effects for years. This was 540 miles away and occurred when Israel was in Egypt. Some scientists believe this event brought about one or two of the plagues, the year Israel left Egypt; so dating Thera might date the Exodus.

However, the dates have a wide range (1645-1500 BC, according to historians and archaeologists). Still, if this range holds up and Thera did cause some of the plagues, that rules out the New Kingdom period except for Ahmos’ reign or his son Amenhotep 1’s reign.

The stele reads: “the gods [caused] that the sky come in a tempest of r[ain], with [dark]ness in the condition of the West, and the sky being in storm without [cessation, louder than] the cries of the masses,(8) more powerful [than ...], [while the rain howled] on the mountains louder than the sound of the underground source of the Nile that is in Elephantine. Then every house, every quarter that they (the storm and rain) reached [... their corpses(?)] floating on the water like skiffs of papyrus outside the palace audience chamber for a period up to [...] days [...] while no torch could be lit in the Two Lands.

Then His Majesty was informed (15) that the mortuary concessions had been entered: the tomb chambers collapsed, the funerary mansions undermined, and the pyramids fallen – what had been made non-(16) existent (lit. “what had not been made”).

Then His Majesty commanded to restore the temples that had fallen into ruin in this entire land: to refurbish the monuments of the gods, to erect (17) their enclosure walls, to provide the sacred objects in the noble chamber, to mask the secret places, to introduce into their shrines the cult images which were(18) cast to the ground.” (Nadine Moeller tr.)

Moeller adds, "In view of the unusually detailed description of a major climatic event on the Tempest Stela, combined with the shifting chronology, we must now consider the possibility that the Thera eruption had been witnessed by Ahmose himself. Furthermore, the eruption certainly affected a large part of the eastern Mediterranean and would have remained part of an oral tradition that was fresh in the memory of the people for a long time afterwards. But the stela emphasizes the fact that Ahmose himself witnessed the event, which seems to exclude him using a second-hand account.³ Wikipedia remarks, Archaeological discoveries in 2006 by a team of international scientists revealed that the Santorini event was much more massive than previously thought; ...Such an event would have been noticed as far as Egypt, as a period of darkness."⁴

Hughes adds, “From the amount of sea floor sediments found 30km surrounding Thera, the eruption has estimated to have produced at least 60 cu.km of ash, in contrast to the Mt St Helens eruption of 1980 which produced 1/2 cu.km of ash. The eruption therefore is thought to have been 120 times larger than St Helens.”⁵

It has also been noted that the events of the plagues which befell Northern Egypt should have been recorded somewhere by someone. Yet, none exist, unless this stela is a record of at least the plague of darkness, though explaining the darkness as due to Thera has been challenged, due to lack of ash there.⁶ However, W. Friedrich states, "Ash-fall affected the entire South and East Mediterranean. This is confirmed by new excavations on the isle of Crete, Israel, and Egypt."⁷ The Thera Eruption is either dated 1602 BC by olive trees found 30' under surface using C14, or dated 1530BC by comparative pottery⁸

In addition, Pearson states, “The bristlecone pine chronology has a ring width minimum at 1597BC and a frost damaged ring at 1560BC indicating major volcanic events around those years...The 1560 date which represents the first proxy marker for a volcanic event in the bristlecone pine record beyond the posterior mean values derived for this study, is particularly noteworthy, as it would fit with the earlier proposed start for the New Kingdom in Egypt, the revised reign of Ahmos, and the description of an unusual and catastrophic storm from the Ahmos Tempest Stela.”⁹

Balter adds: “radiocarbon and historical dating by University of Vienna archaeologist Manfred Bietak's team at Tell el-Dab'a in Egypt has concluded that the Thera eruption took place during the New Kingdom era.”¹⁰

Who was the Pharaoh at the Exodus?

Who was the Pharaoh at the time of Israel's exodus from Egypt? One can find more answers to this question than seemingly any other. Pharaohs spanning a thousand years of history are proposed, from 2200 BC to 1200 BC, though conservative bible scholars are in the 1587-1446BC range for his demise based on the bible's chronology. In other words, we don't know; but there are clues.

Although there are no historical records extant except for the Bible's account, and though the bible's chronology can be added various ways, the bible does provide chronological limits, which eliminate a number of these proposed candidates, such as Rameses II, the Pharaoh usually depicted in the movies. Before we tackle the question of the Pharaoh at the exodus, let us begin with the entrance of Israel into Egypt.

Although the Pharaoh at the Exodus is unknown, the Pharaoh reigning at the entrance of Israel to Egypt must have been Egyptian, not a foreign king. Archer says, "The reigning dynasty looks down on Semitic foreigners from Palestine and forbids them to eat at the same table with Egyptians (Gen 43:32: "The Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians").³ But foreign kings, called Hyksos, at one time did rule Egypt. Acts 7:18 states, "Till another king arose which knew not Joseph." It can hardly be supposed that any Egyptian king would have been ignorant of the achievements of Joseph, but a foreign king could have. According to the Turin kings list, there were 6 Hyksos kings who ruled for 108 years from the mid 17th c. to mid 16th c. BC. (15th and 16th Egyptian dynasties).¹

Corson says, "We know that the Hyksos built massive defensive works, all out of brick. Later Egyptian writers claim that they were rapacious and cruel...sometime in the first third of the 16th century, i.e. around 1580 BC, the Hyksos hegemony began to fail...Pharaoh Ahmose (c. 1570-1546 BC) ultimately pressed them from Egypt sometime near the middle of the 16th century...The Hyksos changed from a power growing in wealth and dominion, to a faction, embattled, defensive, and in retreat. This change was quite abrupt."²

The Hyksos themselves had originally come down from Palestine into Egypt...Gen.46:34 states quite plainly, "For every shepherd is an abomination to the Egyptians." But this could scarcely have been true of the Hyksos, who were so closely associated with sheep-herding in the recollection of the later Egyptians that they (like Manetho) construed the name "Hyksos" to mean "Shepherd kings."⁴ (We know now that a better translation of Hyksos would be "foreign kings.")

After Ahmose took Avaris, the capitol of the Hyksos; the next 50 years sees an absence of a servile community of aliens in Egypt. Donald Redford states, "The 50 years following the expulsion of the Hyksos, roughly the 2nd half of the 16th century BC, comprise a major period of transition in the history of Western Asia."⁵

According to a straight forward bible based chronology, adding the judges serially, the pharaoh of the Exodus would have been the final Hyksos ruler, and after Pharaoh and his army drowning in the Red sea, we would expect the soon demise of their power in Egypt. Makrizi, a historian of Egypt c.1400AD, said, "It is one days journey from the Sea of Kolzoum (the gulf of Suez), the shore of which is there called the shore of the sea of Faran. There it was that Pharaoh was drowned by the Almighty."⁶

The Egyptian priest, Manetho, wrote a history of Egypt, and although no copies survive, we have extracts from Josephus, Africanus, and Eusebius. Josephus, quoting Manetho, says that after a siege of Avaris (the site later called Raamses) by Thummosis (or Tethmosis: a corrupt form of Ahmos), king of Egypt, the Hyksos peacefully left Egypt en-masse, settled in a country now called Judea, and built the city of Jerusalem “not fewer than 240,000 and took their journey from Egypt through the wilderness.”⁷ Of course we know from the account of Melchizedek in Abram's day (Gen.14:18),⁸ that Jerusalem, or Salem, as it was known early on, was there long before this. Waddell adds, “In point of historical fact, the victorious king was Ahmos, and he took Avaris by main force; the genuine Manetho must surely have given this name, which is preserved by Africanus and Eusebius as also by Apion...”⁹

Obviously, Josephus equates the Hyksos expulsion with the exodus of Israel. Perhaps **Manetho melded the two events also, thus accounting for the mass exodus from Egypt without giving glory to the despised Jews.** Curiously, some scholars still do.

Kiel states, “ ‘There arose a new king over Egypt who knew not Joseph.’ ...A new king...is a king who follows different principles of government from his predecessors....That this king belonged to a new dynasty, as the majority of commentators follow Josephus in assuming, cannot be inferred with certainty from the predicate *new*; but it is very probable, as furnishing the readiest explanation of the change in the principles of government.”¹⁰

The king who didn't know Joseph was “the same” king ruling when Moses was born according to Acts 7:18-20: “Till another king arose who knew not Joseph. The same dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end that they might not live. In which time, Moses was born...” The exodus occurred 80 years after Moses' birth, and the dynasty's demise would be expected shortly after the exodus; thus, this dynasty was likely about a century, matching only one in Egyptian history: that of the Hyksos.

Time goes by, and as Ex.1:7-8 states, “and the children of Israel were fruitful and increased abundantly and multiplied and waxed exceeding mighty, and the land was filled with them. Now there arose up a new king over Egypt who knew not Joseph.” Joseph would have been legendary among the Egyptians, and any Egyptian prince would have been taught this from childhood, but the later Hyksos pharaohs would not have known of him. This verse may imply that the oppression was limited to the time of the Hyksos, who ruled a little over a century until Ahmos expelled them from Egypt, beginning what is now called the New Kingdom.

If so, their rule would have been very close to an end with Pharaoh and his army destroyed and their main workforce exiting from Egypt. Courville states, “The real problem here is not whether the Egyptians recorded the incident or whether or not such inscriptions have been found. **The real question is whether the Exodus as recorded in scripture could have occurred without leaving an unmistakable crisis in Egypt which could not under any circumstances be concealed from future generations.”**¹¹



AMENOTEP II

Ramses



THUTMOS II

THUTMOSE III

Ricardo states, "Moreover, the types of royal inscriptions found on stelae and temples never include any negative reports about Pharaoh and his armies. Rather, they speak of his triumphs and deeds of valor, and even distort set-backs such as the near disaster to Ramesses II's army at the battle of Kadesh, about which we know from other sources. Consequently, no one will ever find a stela commemorating the humiliation of Pharaoh as a result of the plagues or the defeat of the Egyptian forces dispatched to bring the fleeing Hebrews back to Egypt."¹²

Vandeer adds, "If the number of immigrants were nearly 2,000,000 which is a legitimate deduction from Ex.12:37, the movement was one which would have shaken Egypt to its very foundation, and which, even if it had failed to be recorded in one of the numerous monuments which have survived in Egypt would at any rate have left some unmistakable impression on Egyptian history."¹³

Isaiah 52:4 states, "My people went down aforetime to Egypt to sojourn there; and the Assyrian oppressed them without cause." If this is speaking of the same event, this "Assyrian" may refer to the Hyksos. (If the recent oppression, this would be Sennacherib).

Josephus, in about 100 AD, says that the Pharaoh who drove the Hyksos out of Egypt was called Tethmosis, and adds that "Lysimachus says it was under king Bocchoris, that is, 1700 years ago."¹⁴ (c. 1600 BC).

The early Christian historian Julius Africanus (c.220 AD) says that Moses led the Israelites out of Egypt “in the days of” a Theban king, “Ahmos.”¹⁴ (18th dynasty, c. 1570-1546 BC). Now we know a lot about Ahmos, and all the kings after him, and none of them let 2 million slaves go, or was drowned in the Red Sea.

Some say that Pharaoh watched from the shore, and was not destroyed with his armies as they drove though the dry sea bed, but numerous inscriptions tell us that the Pharaohs *led* their troops into battle, and the bible's account confirms this. The Pharaoh of the Exodus drowned in the Red Sea: “For the horse of Pharaoh went in with his chariots and with his horsemen into the sea...and the waters covered their enemies; there was not one of them left.” (Ex. 15:19, Ps. 106:11). The bible does not have to mention Pharaoh's horse (in 2 places), unless it was to make it clear the walls of water drowning his troops included him.

Ps. 136:15 states, “But overthrew Pharaoh and his host in the Red sea,” Ex.14:18 states, “And the Egyptians shall know that I am the LORD when I have gotten Me honor *upon Pharaoh*, upon his chariots, and upon his horsemen.” The Good News translation reads: “But He drowned the king of Egypt with his army.”

Commenting on Ex.15:19, Keil states, “In the words, “*Pharaoh's horse, with his chariots and horsemen*,”¹⁶ Pharaoh, riding upon his horse as the leader of the army, is placed at the head of the enemies destroyed by Jehovah.” If God wanted us to understand that Pharaoh did not die in the Red Sea, He surely could have communicated that.

We do not have any physical evidence of Pharaoh or his army, but we do have all the mummies of the Pharaohs from the time periods usually associated with the Exodus; so we should be looking elsewhere in time for this Pharaoh. We have the mummified bodies (even their faces are discernible) of these Pharaohs: Thutmose II & III, Amenhotep II, and Ramses II for all to see; and we also have Ahmos' body found entombed at Deir el Bahri, in 1881.¹⁷

The Theban king Khamos is said to have begun fighting the Hyksos in the late 1570's. Ahmos, his brother, is said to have been the king who finally expelled the Hyksos out of Egypt, after a lengthy siege of Avaris, in about 1561 BC. Give Ahmos 2-4 months to attack plus the estimated 20 months they were besieged before leaving, would make the Hyksos exodus about 2 years after the exodus of Israel.¹⁸ How easy would it be, for early historians BC, who were not friendly with the Jews, to conflate these major events so close in time.

A tomb inscription by one of King Ahmos' soldiers, Ahmos, son of Ibana, states: "Then Avaris was despoiled, and I brought spoil from there; one man, three women; total, four persons. His majesty gave them to me as slaves. Then Sharuhem was besieged for three years. His majesty despoiled it."¹⁹

Shurahen (Josh.19:6) is thought to be in the area of Gaza 20 miles from the NE border of Egypt, where the Hyksos in Avaris fled to. So, if this is shortly after the exodus of Israel from Egypt, that means some of the former Egyptians (Hyksos), who had Hebrew slaves in Egypt, became themselves slaves of commanders in Egypt.

As to the time of the Exodus, most scholars today place the exodus about 1447 BC. This agrees with 1 Kings 6:1 but not with a serial count of the judges or Acts 7, which seem to add another century or so BC to this date.

1 Kings 6:1 reads, "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the LORD." "480" is the number in the Mass. text and "440" in the LXX. But how evidential are any of our copies of this verse? For those who believe the clause with 480 years in 1 Kings 6:1 is an accurate tally of the time-span; the judges reigns, though stated as much longer, are *made to fit*, based on the theory that the reigns were not serial, but concurrent in various parts of the country. This theory is bolstered by another debated verse: Jephthah's statement in Judges 11:26.²⁰

The problem with this theory is that a serial count is what the scriptures plainly import. Corson states: "This understanding (discrete serial episodes) can be put to the test at each point of the history. If a judge died and the peace continued, then the sum of the years in *deliverance* is recorded thusly: "the land had rest" so many years. If a judge died and was succeeded by another judge, then the years of each judge is named. And if a judge performs his accomplishments during an already current period of general rest (i.e., Shamgar, in Judges 3:31), no years are given him at all²¹

1 Kings 6:1 has been suggested to be a late interpolation. Rawlinson states, "It is not the **manner** of Old Testament writers thus to date events from an era, an idea which appears to have first occurred to the Greeks **temp.** Thucydides (writing in 411BC). It is admitted that we have no other instance in the Old Testament where this is done."²²

Concerning 1K.6:1, Barnes states, "it is quoted by Origen without the date, and seems to have been known only in this shape to Josephus, to Theophilus of Antioch, and to Clement of Alexandria...On the whole, it seems, therefore, probable that the words "in the four hundred and eightieth year, etc.," are an interpolation into the sacred text, which did not prevail generally before the third century of our era."²³

In addition, the Kings books in the Old Testament have parallel accounts of the same events. I Kings 6:1 also has a parallel account in 2 Chron. 3:2 "And he began to build in the second *day* of the second month, in the fourth year of his reign." Note it says nothing of a period of time between the Exodus and the Temple.

If the first half of I K. 6:1 were genuine, one would expect such an important statement like the length of time from the Exodus til then to be in the parallel account too. But 2 Chron. 3:2 just reads similar to I K.6:1b, without any mention of this era. A fuller discussion of the textual evidence can be found in my book, "From Creation to Christ: Understanding the Bible's Chronology."²⁴ Based on these clues also we should be looking for a 16th century BC Pharaoh.

Conversely, those who believe in a 15th century or later Exodus commonly make the Pharaoh either Thutmose II or III, Amenhotep II, or Ramses II; but they are well known, and it is certain that no nation shaking event like the loss of their entire slave work force numbering 600,000 men and their families, their entire army drowning, their gold given away, their cattle dead, and crops wiped out, ever happened in their reigns (Ex.9:6-10:5). They could not have drowned in the Red Sea; they were mummified and their remains are still with us for all to see.

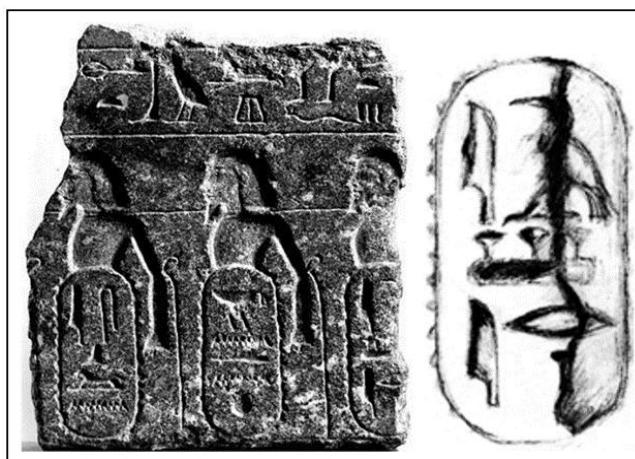
Exo 14:30 states: "Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore".

Some might say that some of the Egyptians in Avaris could have traveled to the Red Sea and found Pharaoh's body by the seashore, brought it back and had it mummified. However, these people had just gone through 10 plagues, lost their firstborn, and gave away their valuables all because of the refusal of the Pharaoh to let the Israelites go.

Besides this, their army was dead; horses, chariots and weapons gone, and their enemies (Ahmos) preparing to invade, seeing their weakness. In fact there was not even someone to come back and tell them what happened to their army.

Another issue is: Where did the Pharaoh reside? Courville says, "According to Scripture, the Pharaoh of the Exodus had his palace in the Delta region, not far removed from the laboring Israelites. This situation had existed from the time of Moses' birth as evidenced by the finding of the child Moses in the bulrushes by the king's daughter.

Thutmose III and his successors all had their capitals, and of necessity their palaces, far to the south of the Delta at Thebes...While Thutmose III did extensive building, this construction was not in brick as stated of the building by the Israelites under slavery.



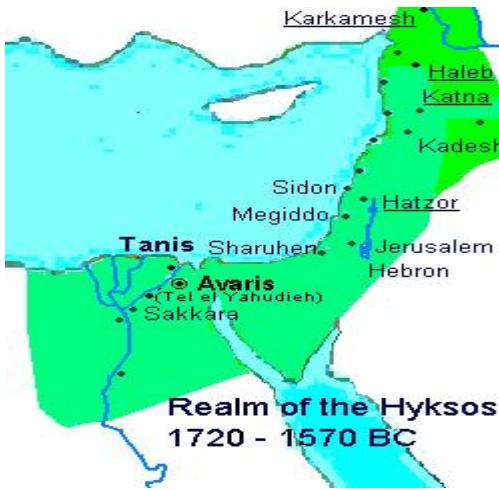
Berlin Pedestal

The use of brick had long since been replaced by stone from quarries along the Nile river. Nor was his building program in the Eastern delta region where the cities of Pi-Thom and Pi Rameses have been located. It is certain that neither Thutmose III nor Amenhotep II nor any of the kings of Dynasty XVIII had anything to do with the construction of these cities."²⁵

Ken Doig adds: "With the revival of building after the Hyksos era, stone replaced brick almost entirely. The notable exception was in the building program of Ramses II."²⁶

This also touches on a bible difficulty, which should be mentioned. Those who disregard the chronological data of scripture (a liberal position) usually argue for a much later Exodus during the reign of Ramses II (Mid 1200's BC).

One of the major scriptural arguments they use is based on the use of the name, "Raamses" (also spelled, "Rameses," "Ramsees," and "Ramses"), for one of the treasure cities the Israelites built while slaves in Egypt, and also the "land of Rameses" (in Goshen) where Israel settled (Gen. 47:4,11).



But this Ramses II argument is groundless; as Corson says, "Ramses II built throughout the delta, refurbishing many cities that already had ancient histories. One may have already borne the name of Ramses, as did a district in the Delta, but even if he was the first to so name the city, the Hebrews could have built it 500 years earlier."²⁷

Gill adds "The names are differently pointed and pronounced; that built by the Israelites is Raamses, and was one of the treasure cities of Pharaoh, and never inhabited by the Israelites."²⁸ The city of Raamses was in the area that was once the late capital of the Hyksos, Avaris (Their early capital was Tanis).

Avaris was possibly renamed in honor of Ramses I, who is thought to have been born in Avaris. Charles Aling says of the city of Raamses, "In dynasty 18, ca 1570-1325 BC, little or no major work went on there. It seems certain that the Hebrews worked at Raamses during the Hyksos period."²⁹ Rohl adds, "Pi-Ramsesse was itself founded in the early 17th dynasty, but texts from that dynasty refer to the South quarter of the Ramesside city as Avaris, confirming that the much older SIP city was later incorporated into the new city of Ramesses."³⁰

Also, the discovery of the Merneptah Stele should put the Ramses II theory to rest. It contains hieroglyphic text, dated about 1230 BC, which describes the victories of Pharaoh Merneptah (who reigned just after Ramses II in that century), and has the Israelites as a people already settled in Canaan then.³¹

Further, there were other Pharaohs with the name "Ramses" (note variety of spellings). Ussher, citing Manetho (1:103), has 2 other Pharaohs named Ramsees *in his chronology*, one reigning 1 year in 1578 BC and another "Ramsees Miamun" reigning 1577-1511.³²

Wolf comments, "Whereas it is true that Rameses II was a prodigious builder, it is not at all certain that the city mentioned in Ex.1:11 bore his name at first. In ch.1 and 2, it appears that Moses had not been born until after Rameses was built, and yet he was 80 years old at the time of the Exodus. The same problem exists with the appearance of "Rameses" in Gen. 47:11 hundreds of years before the reign of Rameses II. Apparently in both cases, earlier names were updated by a later editor who used the more recent name. Such a proleptic use also appears in Gen.14:14 where Abraham pursued the captors of Lot as far as Dan. But the name of the city was "Lasish" until the tribe of Dan captured and renamed it in the days of the judges (Jud.18:29)."³³ As Judges 18 says, "And they called the name of the city 'Dan' ...howbeit the name of the city was Laish at the first."

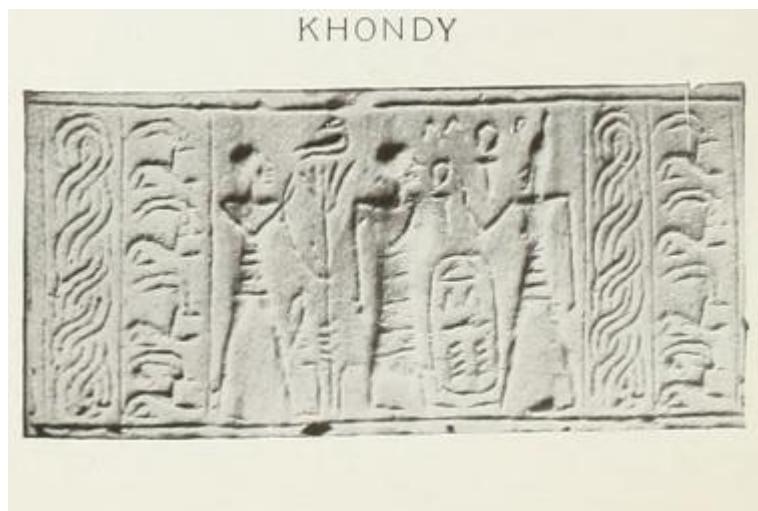
G. Archer states, "It is quite obvious that the Pharaoh from whom Moses had to flee after his slaying of the Egyptian taskmaster, remained on the throne until near the close of Moses' forty year sojourn in Midian; for Exodus 4:19 reports Yahweh as saying to Moses, "Go return to Egypt; for all the men are dead which sought your life.""³⁴ **Therefore, the Pharaoh of the Exodus would likely have been an immediate successor to a Pharaoh with a 40 plus year reign, but with a very short reign himself (and possibly without an heir as his firstborn was dead).**

As for the last northern kings (Hyksos) reigning at this time, Thomas Schneider has Khyan, Yanassi, Sikru-Haddu, Apophis, 1585-1542, and Khamudi, 1542-1532.³⁵ Ahmose, the southern Theban Egyptian king c. (1570-1545) in c.1550 destroys Avaris and drives the Hyksos out, unifying Egypt and starts a whole new dynasty. Ryholt though has proposed that Khamudi's reign must have been short, amounting to no more than a year, since monuments mentioning him are scarce.³⁶ If this short reign be true, the Pharaoh of the Exodus was likely Khamudi.

There also is an interesting inscription in the wall of a temple of Hatshepsut during her joint reign with Thutmose III (ca. 1473–1458). The text describes the ruins of the temples and structures caused by the Hyksos (c. 1650–1550): 'For I have raised up what was dismembered beginning (37) from the time when the Asiatics were in the midst of the Delta, (in) Avaris, with vagrants in their midst, (38) toppling what had been made.'^{36a}



The rock cut temple of Pakhet by Hatshepsut

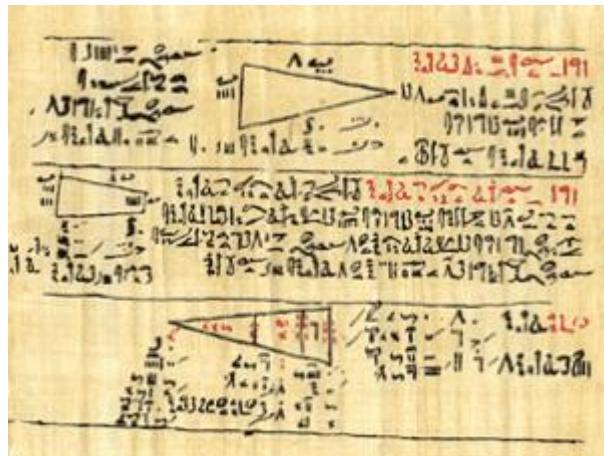


Seal of Khamudi

The problem with dating ancient Egypt is one we need to address. The eminent Egyptologist,

James Breasted (1906), has Ahmos' reign beginning in 1580 BC.³⁷ Modern scholars are divided, with the early ones at 1570 BC. Larsson proposes pushing back the dates some because of New Moon dates. He states, "Using modern astronomical parameters and based on handed down dates for "days of the feast of the new moon," we propose the exact accession of years for two Egyptian new kingdom pharaohs: 1497 for Thutmose iii and 1297 for Rameses II."³⁸

This would push conventional dating back 18 years. Ahmos is thought to have entered Avaris in his 18th year, though the Rhind Mathematical Papyrus states: 'regnal year 11...the southern prince broke into Tjaru.'³⁹



Rhind Papyrus

However, It is debated whether this refers to Ahmos, or rather, Khamudi, based on the phrase "the southern prince." But how one could call Khamudi a southern prince, when he reigned in the north, is incomprehensible. Ahmos was the Southern Prince. Ryholt translates this: "He-of-the-South (i.e. Ahmose) strikes against Sile."⁴⁰

Although the length of the siege of Avaris is unknown, from the account of Ahmos of Ibana, Pharaoh Ahmos seems to have taken about 2 or 3 years to conquer Avaris. This probably means the Israeli Exodus probably occurred 2 or 3 years earlier than the Hyksos' exodus.

If we go with Ahmos' accession in 1570, and his 11th year at the fall of Avaris; this puts the fall of Avaris at 1559 BC. If one places Ahmos on the throne in 1580BC, this would be 1569 BC for the fall. But if we move Ahmos back 18 years, this places the conquest of Avaris at 1577 BC.

Red Sea Crossing



Exo 14:1 And Jehovah spoke to Moses, saying,

Exo 14:2 Speak to the sons of Israel that they turn and camp before Pihahiroth, between Migdol and the sea, over against Baal-zephon. You shall camp before *it*, by the sea.

Exo 14:3 For Pharaoh will say of the sons of Israel, *They are tangled in the land; the wilderness has shut them in.*

Exo 14:4 And I will harden Pharaoh's heart, that he will follow them. And I will be honored upon Pharaoh, and upon all his army, so that the Egyptians may know that I *am* Jehovah. And they did so.

Exo 14:5 And the king of Egypt was told that the people fled. And the heart of Pharaoh and of his servants was turned against the people. And they said, Why have we done this, that we have let Israel go from serving us?

Exo 14:6 And he made his chariot ready, and took his people with him.

Exo 14:7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

Exo 14:8 And Jehovah hardened the heart of Pharaoh king of Egypt. And he pursued the sons of Israel, and the sons of Israel went out with a high hand.

Exo 14:9 But the Egyptians pursued them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army. And they overtook them camping by the sea, beside Pihahiroth, before Baal-zephon.

So where is this? Many say this account can determine the spot of the Red sea crossing. Especially revealing is the statement that Pharaoh would think they were 'tangled in the land.' So what qualifies for this parameter? Newieba beach on the gulf of Aqaba, has mountains on either side to the entrance from the west; and closes them off to the North. The problem is that one can still travel south-west through a mountain pass from Newieba to escape. Al aldabiya on the Egyptian side of the gulf of Suez also has a southern way of escape (today's highway 65 route). Another alternative, crossing the Straits of Tiran, however could close them in). The question is, does this have to mean 'completely closed in.' Pharaoh thinking the land had tangled them in probably only refers to the mountains on one side and the sea on the other. His army would have had no problem routing them in either scenario.

Also, it has been proposed that Israel did not cross the Red Sea, but a marshy area north of it. This is because in the Hebrew OT, the term for this body of water was 'yom suph' which many say means 'reed sea.' This is because they say Moses used 'suph'; an Egyptian word for reed. Others say it means 'end sea', which is the Hebrew 'suph' meaning end. The LXX puts "red sea" in the text in place of 'yom suph'; and the Red Sea is what scripture intends to convey to us, as the New Testament writers Stephen and the writer of Hebrews tell us ("eruthros thalassa," Acts 7:36, Heb.11:29).

D.Schwartz comments:

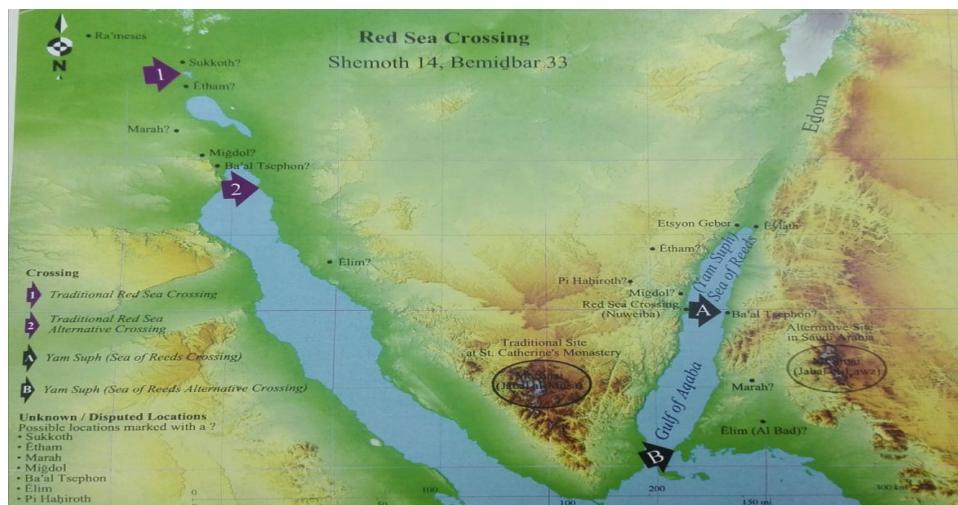
"Secondly, since NT authors in Acts 7:36 and Hebrews 11:29 are using LXX terminology ("Red Sea"), and fail to use the MT (Hebrew) terminology ("Sea of Reeds"), and their writings are under the inspiration of the Holy Spirit, it appears that God is affirming the choice of terminology. Indeed, it is presumptuous to call what God has affirmed "erroneous."

In saying this, however, it does not follow that the Holy Spirit inspired the LXX, but only those texts placed into the NT under the Spirit's direction. This issue is critical and central! Indeed, those who become so immersed in the minutiae of the language issues can sometimes overlook the larger and essential issues of the theological spectrum.

If the Holy Spirit inspired the NT, then the words He chose (from any source) are exactly what He wanted included in the text. And He chose words, many of them, from the text of the LXX. It should be noted that not everyone agrees "suph" here means "reeds" Some say "end" as in end of the sea. Also some conjecture the original name for this area was "yom Edom": "red sea," so named because it was adjacent to the land of Edom."¹

In many OT references, it is obvious the term "Red Sea" is referring to the Sea of Aqaba, and no other body of water. Ex. 23:31 states, "And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river." See also Numbers 21:4, Judges 11:16-22, and Jer.49:20-1. I Kings also tells us that Edom bordered 'Yom suph.' Edom borders the gulf of Aqaba, and the sea of the Philistines is the Mediterranean.

1Ki 9:26 says, "And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom." However, historians tell us that both gulfs are referred to in ancient times as the red sea. So the key question is: "Does the red sea in the exodus crossing account have to be the same gulf as the red sea in other bible references? If it does, the gulf of Aqaba is the only other possibility.



It is true that many modern experts support the theory of a crossing in the lower region of the Bitter Lakes(1), which starts about 25 km north of Suez. This concept, however, is accompanied by a denial of the miraculous nature of the crossing (holding that the crossing was only through a pond or swamp) or by the idea that the northern end of the Red Sea formerly reached the region of the Bitter Lakes and that the the waters there were much deeper at that time; although archaeological evidence indicates that there has been very little change in the water level there since ancient times (since 1869, the Suez canal runs through there).

For this reason, the location suggested by older experts (2) still seems to be the one that best fits the requirements of biblical history. Pi-Hairoth is evidently a site on the narrow plain that runs along the southeastern foothills of Jebel... The sea bed in this region declines very gradually on both sides due to sandbars that extend for 3 km on either side. The maximum water depth near the middle of this trajectory is about 15 m.(50') The distance from one bank to the other is about 10 km.²

After crossing the Red Sea, Israel came to the wilderness of Shur, and 3 days later camped at Marah and Elim. Ex.15:22-27. John Gill says “according to Aben Ezra, they stayed but one day at Marah. Elim, as a late traveller (r) says, was upon the northern skirts of the desert of Sin”³ The traditional Christian Orthodox identification of Mount Sinai as Jabal Musa - one of the peaks at the southern tip of the Sinai peninsula, would imply that the wilderness of Sin was probably the narrow plain of el-Markha, which stretches along the eastern shore of the Red Sea for several miles toward the promontory of Ras Mohammed.⁴

Sarah Ryan states: "...site (1) places the crossing at a little, shallow, swamp like body of water, right outside of the ancient Egypt boundaries. Given the size of this body of water, the close location to the Egyptian border, the lack of any archaeological evidence, and the fact that this is not part of the Red Sea; it is easy to dismiss this as a possibility.⁵ In fact, the only reason it is proposed is because crossing the depth of water in the gulf of Aqaba requires a spectacular miracle of both depth and terrain. (2800' in middle at Neweiba).



Skeptics point to the wind holding the walls of water up, but no wind could hold up any walls of water on either side. Exo 14:22 states, “And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.” God used a “wind” to do something a natural wind cannot do. As Jason Derouchie says, “This isn’t about wind getting glory; this is about God getting glory.”⁶

The next possible location (2) is located on the Red Sea near the tip of the Gulf of Suez, about 20 miles from Rameses, and so a shorter distance, or further down the gulf by the mountains. A three day journey with three stops and 2-3 million people would fit here.

A key question here is: How long did it take them to reach the red sea?

Exodus 15:22-3 states, “So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.” This was just after they crossed the Red Sea. Barnes comments on this: “three days - The distance between Ayoun Musa and Huwara, the first spot where any water is found on the route, is 33 geographical miles. The whole district is a tract of sand, or rough gravel.”⁷

So they traveled 11 mi./day after crossing the red sea; and as they needed to make haste to find water, this was probably at the same speed as before. Even doubling this speed would not get them even near the gulf of Aqaba before Pharaoh would have caught up with them.

Normal travel time in the wilderness is much less though. Bryant Wood says that pastoralists traveling with their flocks can go no more than 10 km (6 mi) per day.⁸

In Ex. 8:27 Moses tells Pharaoh that Israel will “go three days journey into the wilderness, and sacrifice to the Lord our God, as He shall command us.’ And Pharaoh said, ‘I will let you go that you may sacrifice to the lord your God in the wilderness; only you shall not go very far away.’” Note that they stopped 3 times: at Succoth, Etham, and Migdol by the Sea. Many commentators take the three stops to refer to three days of travel. *Kiel comments*, “The starting-point was *Raëmses*, from which they proceeded to *Succoth* ([Exo 12:37](#)), thence to *Etham* at the end of the desert ([Exo 13:20](#)), and from that by a curve to *Hachiroth*, opposite to the Red Sea, from which point they passed through the sea ([Exo 14:2](#), [Exo 14:21](#)). Now, if we take these words simply as they stand, Israel touched the border of the desert of Arabia by the second day, and on the third day reached the plain of Suez and the Red Sea.”^{8a}



Note how soon the king decides to pursue them. Ex.14:5-6- “And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him.” This sounds like he gave them 3 days, but expected them to return immediately(Ex.14: 5-6). It does not sound like they got very far. Surely, Pharaoh would not have waited long to exact revenge after his son’s death. Barnes states, “Up to the time when that information reached Pharaoh both he and his people understood that the Israelites would return after keeping a festival in the district adjoining Etham. From Etham the intelligence would be forwarded by the commander of the garrison to Rameses in less than a day, and the cavalry, a highly-disciplined force, would be ready for immediate departure.’^{8b}

One proposed route to the Red Sea, Goshen to Newiba, is 209 miles; but even at 11mile/day, this would have taken 19 days: too long for this rendering of the account to be likely (or even longer 250m. to straits of Tiran). Others say they traveled constantly with no rest, even miraculously fast, because of God’s Pillar cloud and pillar of fire leading both by day and night. But nowhere does the text intimate this meant no rest, or that all the people received supernatural endurance. In fact, scripture tells us that they stopped 3 times.

Gill comments, “Jarchi...says, they went out with them the three days' journey, but the Israelites not returning to Egypt (as expected), they tell Pharaoh of it the fourth day... these reported to Pharaoh:that the people fled; that under a pretence of going three days' journey into the wilderness, to serve and sacrifice to the Lord, they were about to make their escape out of the land”⁹

Hebrew tradition says the entire time from leaving Egypt to completely crossing the sea took 7 days. But this is based on their theology of the flight being as long as their passover week later instituted (after God gave them the tablets at Mt.Sinai, and they made the tabernacle,Lev.3:5-8), and has no scriptural basis. Josephus says, “on the 3rd day they came to a place called Beelzeophon on the Red Sea.” (Ant.2.15.1) Ex.13:20 tells us they went from Succoth to Etham to Pihahiroth, where they crossed the sea.

Eames adds, "The Bible describes three separate encampments along the way to the Red Sea (verse 20; Numbers 33:5-8). The Bible states that it took roughly two months to reach the territory of Mount Sinai (Exodus 19:1, Numbers 33:3). 400 kilometers in a handful of days—80 kilometers in two months? The math just does not add up.



The Bible also describes the Israelites “pitching” in only three different locations before the sea crossing—but it describes them pitching in eight different locations after it, on the way to Mount Sinai (Numbers 33:5-15). Which route fits better?

Further, it is only after the Red Sea crossing that the Israelites begin to complain about water (Exodus 17:1-2). Why only in the short stretch from Aqaba to al-Lawz? Why no mention of water during the massive 400-kilometer stretch across the Sinai? And it is only after the Red Sea crossing that God starts to give the Israelites manna (Exodus 16). Why only in the final short stretch? Why not on the 400-kilometer hike? But these events do fit with the long desert journey deep into the Sinai Peninsula, following the short journey to a crossing at the Gulf of Suez.¹⁰

Creation Ministries adds: “All we know for certain is the starting point. Yet, we know they had doubled back (Exodus 14:2) and become trapped between Pharaoh’s army and the sea. After marching for two days, the Israelites could have made it to the tip of the Gulf of Suez. This would also have given enough time for dispatch riders to reach Pharaoh and for him to chase down the Israelites camped on the shore. Among the Red Sea/Reed Sea/Yam Suph crossing options, Suez is the shallowest about 10 m (33 ft) at Adabiya, with a gentle slope.

In fact, the entire Gulf of Suez is shallower than the shallowest possible crossing point in the Gulf of Aqaba. Adabiya would be easy to get to from Rameses, and if they went around the western side, they would be “hemmed in” by a mountain to the south.

The crossing is only about 9 km (< 6 miles), but there is some contention about what the Egyptians called the land on the other side. Some claim they would still be in “Egypt” if they crossed at Adabiya. Others point out that the forts just east of the delta are the border of Egypt, which is why they had forts there, and the Sinai Peninsula was designated as ‘foreign land,’ even though they had mining operations there.

If this is the case, the entire Sinai Peninsula was not considered part of Egypt. The sea bed in this region declines very gradually on both sides due to sandbars that extend for 3 km on either side. The maximum water depth near the middle of this trajectory(East of Al Adabiya) is about 15 m, but mostly 10m.¹¹

What are the boundaries of the Red Sea? Struse says: “Both gulfs and the main sea were known from antiquity as the Red Sea. Identifying Elim’s 12 springs/fountains with Ayun Musa’s 12 artesian springs, the Red Sea has to be the Gulf of Suez, this also fits the statement that the locusts IN ALL OF EGYPT were dumped into the Red Sea by a west wind, as Egypt extends from the Delta to Syene (present day Aswan) and the Gulf of Suez parallels most of Egypt’s east side. Finally, after camping at Kadesh-Barnea in the Negev, Israel camps at Ezion-Geber, a port on the Red Sea in Solomon’s time, making it Red Sea number Three.”¹²

Bonell states, “However, it seems like Moses brought the children of Israel into the Wilderness of Shur AFTER they crossed the Red Sea. Shur seems to be located west of Kadesh-Barnea toward Egypt. (Ge 16:7; Ge 20:1; Ge 25:18; Ex 15:22; 1Sa 15:7; 1Sa 27:8). Maybe they crossed the Gulf of Suez or thereabouts, and then went by land into Midian where Mt. Sinai is located in Arabia.”¹³

The evidence for Aqaba: There are two different possible crossing locations on the Gulf of Aqaba (A and B). Site A is located about half way down the gulf at Nuweiba Beach. Nuweiba is short for “Nuwayba’al al Muzayyimah” meaning “waters of Moses”. Site B is located at the bottom tip of the Gulf. Either of these two locations would put Mt. Sinai in Saudi Arabia (ancient Midian), which agrees with Galatians 4:25, and many archaeological discoveries.¹⁴

If you visit Nuweiba Beach you will see that both ends are bordered by steep cliffs with really nowhere to go. Pharaoh would have said, “They are entangled in the land; the wilderness has shut them in” (Ex. 14:3). (though there is another mountain pass SW through the mountains from the beach)



Al Aldabiya

Josephus said, “Now when the Egyptians had overtaken the Hebrews, they also seized the passages by which they imagined the Hebrews might fly, shutting them up between inaccessible precipices and the sea. For there was on each side a ridge of mountains which terminated at the sea which were impassable by reason of their roughness and obstructed their flight.”¹⁵ How Josephus knew this was so is hard to say.

Throughout the Gulf of Aqaba, the depth is about 5,000 feet, except at these locations. At Nuweiba Beach, there is a 10-mile-long and a $\frac{1}{4}$ to $\frac{1}{2}$ mile wide sand plateau which joins the two countries together. This sand bridge has a fairly level 7 degree slope on the west side, a sharp incline on the right, and has a depth of 2600+ feet (half mile) in the middle. Quite the climb!

Site B is the straits of Tiran. It has 4 reefs between the shores and is 19km across with a maximum depth of about 205m, but very rough bottom, and too steep, a 40 degree slope, on the eastern side.

Bryant Wood says, "Strabo, writing his Geography at the beginning of the first century AD, said, "There is another canal which empties into the Red Sea and the Arabian Gulf near the city Arsinoe, a city which some call Cleopatris [modern day Suez City GF]. It flows through the Bitter Lakes, as they are called" (17.25; LCL 8:77). Strabo makes a distinction between the Red Sea, also called the Arabian Gulf, and the Bitter Lakes. The Bitter Lakes are never called the Red Sea.

In the Hebrew Scriptures, the Yam Suph could refer to either the Gulf of Suez or the Gulf of Akaba/Eilat. The context determines the location. For example, Exodus 10:19 says, "And the LORD turned a very strong west wind, which took the locusts away and blew them into the Red Sea. There remained not one locust in all the territory of Egypt" (NKJV). As J. Rea points out, the "strong west wind" should be translated "sea wind." In Egypt, the sea winds are from north-northwest to the south (1975: 1:572).

Since the locusts covered "the face of the whole earth [land of Egypt]" (10:15; NKJV), there would need to be a large body of water to destroy the locusts. The Gulf of Suez is what is in view. Exodus 13:18, 15:4, and 15:22, and Numbers 33:10 refer to the Gulf of Suez. This location is also where the early Christian pilgrims place the Red Sea crossing (Wilkinson 1981: 100, 101, 205–207).

On the other hand, 1 Kings 9:26 says, "King Solomon also built a fleet of ships at Ezion Geber, which is near Elath on the shore of the Red Sea, in the land of Edom" (NKJV). This is clearly referring to the Gulf of Akaba/Eilat. Judges 11:16 and Jeremiah 49:20 and 49:21 are most likely referring to this gulf as well.

More than likely, when the Israelites camped by the sea, it would have been on the plains at the north shore of the Gulf of Suez between Suez City and the impressive mountain to the west, Jebel 'Ataqa. Robinson describes this area as a "desert plain...composed for the most part of hard gravel" (1977: 70). There is adequate space for the tribes of Israel...

One plausible location for Mt. Sinai is at Jebel Sin Bishar in west central Sinai. If that is the case, the Red Sea crossing would best be located at a natural land bridge that goes east-west across the northern Gulf of Suez to the east of Jebel Ataqa."¹⁶ (Please read his entire article)

As for the miracle of the crossing, Exodus 15 says, "Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone... And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea... Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters."

Kiel notes, Ps.18:15: 'And by the breath of Thy nostrils' (i.e., the strong east wind sent by God, which is described as the blast of the breath of His nostrils; cf. Psa_18:16) the waters heaped themselves up (piled themselves up, so that it was possible to go between them like walls); the flowing ones stood like a heap" (נָבָע cumulus; it occurs in Jos_3:13, Jos_3:16, and Psa_33:7; Psa_78:13, where it is borrowed from this passage. מְלַכֵּם: the running, flowing ones; **a poetic epithet** applied to waves, rivers, or brooks, Psa_78:16, Psa_78:44; Isa_44:3). "The waves congealed in the heart of the sea:" **a poetical description** of the piling up of the waves like solid masses." ¹⁷ ("congealed" Hebrew: 'Kaw faw': to thicken).

Related to this subject is the location of the Mountain of God:



Exo 3:1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

Exo 17:1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

Exo 17:6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

Exo 17:7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

Exo 17:8 Then came Amalek, and fought with Israel in Rephidim.

Exo 18:5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

Exo 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

Exo 19:2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

Gill states, "And there Israel encamped before the mount; [Mount Sinai, from whence the desert or wilderness was called](#). This, as Jarchi says, was on the east side of the mount; Horeb and Sinai were but one and the same mountain, which had two tops. Horeb was on the western side, near to which lay the plain of Rephidim; and Sinai was on the eastern side, on which the wilderness of that name bordered: so that the children of Israel, when they came from Rephidim, came from the western side, and took a circuit about and came to the eastern; which, according to afore mentioned writer, was eight miles.¹⁸

Eames states, "The long-standing traditional identification of Mount Sinai has been Jabal Mousa, "Moses Mountain," located in the southern part of the Sinai Peninsula... Jabal Mousa became particularly well-known and regarded as Mount Sinai through the early Christian-Byzantine period, but evidence points to the site being recognized as Mount Sinai by Jewish religious leaders 2,000 years ago.

Evidence also shows that this southern Sinai territory was a region of pilgrimage and religious veneration for the Nabataeans as early as the third century b.c.e., as shown by inscriptions in the area, and the remains of Nabataean sanctuary/temple architecture unearthed in the '70s and '80s...

The first-century Egyptian writer Apion gets even more specific, stating that Mount Sinai was technically "between Egypt and Arabia" (as quoted by the first century c.e. Jewish historian Josephus in Against Apion, 2.2). This best fits the peninsula—and thus a sea crossing west of it, at the Gulf of Suez.¹⁹ Paul in Gal.4:25 does say "mt.Sinai in Arabia;" however this area was known at least from the second century on as "Arabia Petrea." Briggs says, "In the Old Testament literature, Arabia was often referred to as "Kedem," the East (cf. Gen. 10:30;25:6; 29:1, etc.). Trained in Palestine, Paul naturally used "the East" and "Arabia" as interchangeable terms."²⁰

Israel pitched in a place called Rephidim which was on the west of Mt. Sinai (or Mt Horeb), and is also where Moses struck the rock and streaming water flowed out. So locating this spot also leads to Mt Horeb.

One proposal places Rephidim in the Wadi Feiran, near its junction with the Wadi esh-Sheikh. Another proposed location for Rephidim is in northwestern Saudi Arabia north of the town of al-Bad, the ancient city of Midian. Some researchers suggest that Mount Sinai was not in the Sinai Peninsula, but in Midian, which is modern-day Saudi Arabia, and subsequently place Rephidim here as well. More recent scholarship identifies Rephidim with Wadi Rafayid in the southwest Sinai.

Wadi Rufaiyil



There are those who claim the darkened peaks of Jabal El-Laws in Arabia and split rock nearby are evidence of the location. However, Berean Insights says, "Rohl claims Caldwell's Rock near Gebel el-Lawz is not the rock at Rephidim. There are split rocks of this kind all over the desert. Tests on samples of the blackened rock retrieved in the 1980s by Bob Cornuke indicate they are metamorphic basalt."²¹



Jabel al Lawz

Jabalmaqla.com concludes, "The rocks cannot be scorched because granite and basalt do not have the carbon necessary for combustion. Geologist Dr. John Morris agrees that the darkened rocks in the Jabal al-Lawz range, including Jabal Maqla, are normal metamorphic rock. He says the rocks are typical for northwestern Saudi Arabia because there are multiple volcanoes. Dr. Morris says the peak is missing the evidence of burning that one would expect to be found, such as plants being melted into the rock (although they may be vaporized in such a scenario)...The problem with the theory is that the light-colored greenstone granite is not the "parent" rock of the metamorphic black rock. In other words, the lighter rock was not metamorphosed into the dark rock that is in question. "²²

The last arguments for the location of Mt Sinai concern the location of Midian.

Todd Fink says, 'When Moses fled to Egypt to save his life, Scripture says he went to Midian. Exodus 2:15: When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian, and he sat down by a well. *Midian is in Saudi Arabia, not in the Sinai Peninsula.* Galatians 4:25: 'Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children'.

When God appeared to Moses in a burning bush at Mount Sinai, God said that Moses would bring the people out of Egypt and they would worship at the same Mount Sinai (also known as Mount Horeb). Moses was in Midian when this event occurred, so it seems very convincing that Mount Sinai is in Midian.

Exodus 3:1–2: Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God. 2 The angel of the Lord appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. Exodus 3:12: And He said, "Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God at this mountain."²³

Study.com adds, "Since the Midianites were a nomadic tribe, there is evidence of Midianite presence in multiple Middle Eastern areas, including Jordan and Canaan. In addition, Midianite presence was found east of the Gulf of Aqaba in what is now known as northwestern Arabia.

However, Midian is thought to have owned land in the Sinaitic Peninsula, on the road to Egypt between Edom and Paran, essentially near Moab. Ultimately, though, there is no Midianite city name, leading scholars to believe they were a fully nomadic tribe."²⁴

In addition, Got Questions states, "One reason the land of Midian is significant is that it was the destination to which Moses fled after killing an Egyptian (Exodus 2:15), fearing that Pharaoh would have him killed. At that time, Midian was probably located in the Sinai Peninsula, as well as holding territory to the east of the Gulf of Aqaba. Later, the Midianites may have inhabited the land between Edom and Paran, on the way to Egypt (1 Kings 11:18). By the time of the judges, the Midianites seem to have located further north, to the east of Gilead. In Midian, Moses married Zipporah, the daughter of a priest of Midian (Exodus 2:15–21; 18:1). Moses stayed in Midian, tending sheep until God appeared to him in a burning bush and instructed him to lead Israel out of their bondage in Egypt (Exodus 3:1–10)."²⁵

Further, Harrison says, “The argument for locating Mt. Sinai in Saudi Arabia is most compelling when looked at with modern maps of the region. But the boundaries have changed over time. “Arabia” at the time Paul was writing ([Gal. 4:25](#); Mt. Sinai in Arabia) was the kingdom of the Nabateans, ruled from Petra, the famous “rose-red” city, a top tourist attraction in the modern nation of Jordan. This ancient kingdom, unlike modern Arabia, included the Sinai peninsula. So to claim that the real Mt. Sinai cannot be in Sinai because of [Gal. 4:25](#) is incorrect.

In the same way, for the children of Israel to “leave Egypt” would imply going east of Sinai on a modern map. But Egypt proper did not include Sinai in the Biblical period. Sinai, along with other surrounding desert regions, was considered strange and foreign to the Egyptians, a place where people quite different than themselves were known to dwell: the *Shasu* desert dwellers whom the Egyptians did not like or trust. The Egyptians didn’t have permanent bases with troops stationed in Sinai (as claimed in the video), except along the important military road that ran along the northern coast of Sinai. Rather, their mining expeditions in southern Sinai were just that: a temporary presence that lasted as long as the mining expedition did, after which all involved returned to Egypt. To claim that to “leave Egypt” the children of Israel had to go beyond Sinai does not agree with the historical evidence.

It’s true that Bible maps once located the tribal territory of Midian (identified with Mt. Sinai in [Exo. 3:1](#)) in modern Saudi Arabia. But recent archeological evidence has firmly established the presence of Midianites in the Sinai peninsula, as at Timnah in southern Israel. So here again, the evidence does not disprove a Mt. Sinai in Sinai.

But the biggest problem faced by our explorer “guides” (Williams and Cornuke) is the miraculous crossing of the sea, which they place east of Sinai. The Bible says that the children of Israel came out of the sea and into the desert of Shur ([Exo. 15:22](#)). This desert is well known from historical records: it was a “wall” of desert (Shur means “wall” in Hebrew) lying along the eastern edge of Egypt proper, that is, along the *western* side of the Sinai peninsula, just east of the modern Suez Canal (see the photo). This makes it impossible that the crossing took place from the Sinai peninsula into Saudi Arabia.”²⁶

Finally, Franz comments on Paul’s statement: “The Galatians 4:25 reference might indeed support the view that Mount Sinai was in Saudi Arabia if the Apostle Paul was looking at a 1990 *Rand McNally Atlas*. However, it would not be true if he was looking at a First Century AD Roman road map. Although no actual maps of Roman Arabia exist from this period, we do possess the accounts of the contemporary travelers such as Strabo, a Greek from Pontus (64 BC to ca. AD 25).

He describes the borders of Arabia as having its eastern border at the Persian Gulf and its western border at the East Side of the Nile River. This means that Strabo understood the entire Arabian Peninsula and the Sinai Peninsula to be included in First Century Arabia (*Geography* 16:4:2; 17:1:21,24-26,30,31; *LCL VII: 309; VIII: 71-79, 85-87*).

Therefore, when the Apostle Paul says that Mt. Sinai is in Arabia, he is using the First century AD understanding of the word. He would be perfectly correct in placing Mt. Sinai in the Sinai Peninsula because the Sinai Peninsula was part of Arabia in his day.²⁷

Where is the Ark of the Covenant?

There are many theories of what happened to the Ark. The author of the Greek apocryphal book, 2 Macabees (c.150 BC), says in ch.2:4-6 that Jeremiah found a cave in Mt Nebo 30 miles from the temple where he hid it and sealed the entrance; however, to have hidden it there and no one finding it for over 2600 years after making this statement of its location is a problem. The Ethiopian legend of it's being transported to Ethiopia in Solomon's reign also is without support. This appears to be a medieval story from the c.1320 book, *Kebran Nagast*. Dan Shapira comments:

Kebran Nagast presents itself as the narration and prophesying by Gregory the Illuminator of Armenia during the First Council of Nicaea in 325 (Ethiopia was to become Christian in about a decade; Gregory did not attend the council, but his son, Aristaces, did). The *Kebran Nagast* tells that it was originally written in Coptic, then translated into Arabic, and then translated into Ge'ez in 1321; though the Arabic substratum can be traced, no Coptic can be detected.

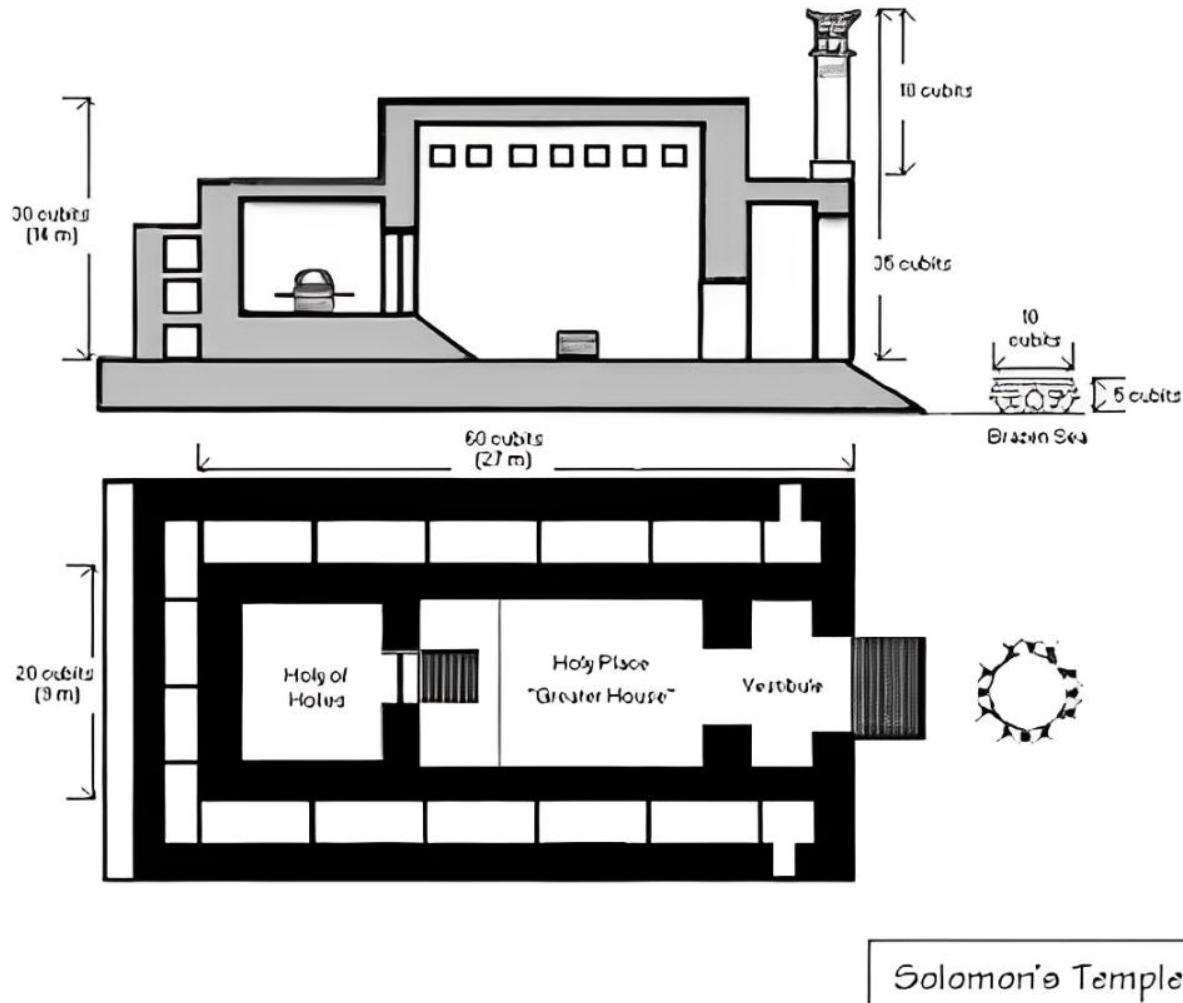
The *Kebran Nagast* is often considered to have been written, using some older materials, in order to legitimize the new usurper dynasty, ruling from 1270 until the *Derg* came to power. This usurper dynasty overthrew the Zagwa dynasty (c. 900-1270) of such great kings as Lalibela (1181-1221), and pretended to be a restored Solomonic dynasty of Menelik I. Indeed, there was no mention of the Ark in Ethiopia under the Zagwa, and their churches were built in a quite different way without a replica of the Ark in the center.

In fact, in 1941 former professor at the University of London's School of Oriental and African Studies (SOAS), Edward Ullendorff, said he was stationed in Ethiopia in 1941 during WW2. He said he was able to enter this chapel, then at Aksum. He did see an ark, but he stated: “[It was a wooden box, but it's empty; middle to late medieval construction, when these were fabricated ad hoc.](#)” Every church in Ethiopia now has a replica ark.

The earliest attestation of the Ethiopian tradition of keeping a replica of the Ark in every church was that by the Coptic monk Abu l-Makārim Sa‘dullāh who died in 1208 (Copts, Armenian, Syro-Orthodox/Jacobites and Ethiopians share the same denomination). In his book written about a decade prior to his death, Abu l-Makārim wrote that “the Abyssinians possess also the Ark of the Covenant.” So the Ark legend in Ethiopia began about 1200AD.

As Keil states, “Just as the book of the law, which should have been preserved in the ark of the covenant had been lost and was only recovered when the temple was being repaired (2 Chron.34:15); so the ark may have been removed from it's place.”² Barnes adds, “It had been lost, or secreted, during the desecration of the temple by Manasseh, but had not been removed out of the temple building.³ King Josiah had the Ark returned to the Temple in c.622BC (2 Chronicles 35:3), but then hid it again, according to the Babylonian Talmud.

The last mention of it in scripture is in a future time, in Rev. 11, where the earthly temple and altar are measured in v.1, and the ark is seen in heaven v.19, so some say it was previously taken up by God Himself. But, as Heb.8:5 relates to us “the example and shadow of heavenly things,” there are many things in heaven typical of the earthly things in the temple. Jamieson comments on Rev.11: “As in the first verse, the earthly sanctuary was measured, so here its heavenly antitype is laid open, and the antitype above to the ark of the covenant in the Holiest Place below is seen...The literal temple at Jerusalem shall be the typical forerunner of the heavenly Jerusalem,”^{3a}



Solomon's Temple

The most likely scenario is that it was hidden on the premises, by the high priest or Jeremiah. The last mention of it in bible history is in the 18th year of king Josiah's reign (2 Chron.34:8) 622BC, when Josiah tells the Levites, "Put the holy ark in the house which Solomon the son of David, king of Israel did build: **it shall not be a burden upon your shoulders...**" (2 Chron.35:3). In Num.4:15 we read that "the sons of Kohath shall come to bear it...these things are the burden of the sons of Kohath in the tabernacle of the congregation."

So why did Josiah say that it would not be a burden? It was probably moved first when wicked Manasseh put an idol in the temple (2Chron.33:7) about 50 years earlier, and again by Josiah himself as he was repairing the temple.

If this means as they moved the ark, they did not have to move it very far (1 Chron 15:15); that would only happen if the ark were already on the premises; **otherwise it would be a burden on their shoulders**. M. Haran states, "It was Manasseh who set up vessels for Baal and Asherah in the outer sanctum and introduced the image of Asherah into the inner sanctum of the Temple, and it was probably through him that the ark was removed."⁴ In other words that is possibly when it was first removed. It was probably removed again later by Josiah or when Jerusalem was besieged. The 12c Jewish scholar, Maimonides, said Josiah hid it beneath the temple.

According to H. Moskoff,⁵ there should be a second chamber beneath the Holy Place, and this is where the ark was taken, probably at some point as Nebuchadnezzar was threatening invasion.

Sonar has identified dozens of tunnels and caverns underneath the Temple Mount, and Moskoff believes that there were even chambers located directly beneath Temple where it could be stored.

The city was besieged in 599BC and taken 1.5 years later. Nebuchadnezzar looted the temple in 597 BC and listed the treasures he took: “And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.” (2 Kings 24:13,14). Notice, **the greatest prize of all is not mentioned.** So, likely the ark was hidden prior to or during this siege (598BC?). After another 2-year siege in 588-586 BC, they burned the city (2K 25:13-17) and destroyed the temple.

The dome of the Rock now houses a large slab said to be the location of the Holy Place, but archaeologists now believe this to be the altar which was before the temple; the holy place being 158 feet due west of the altar. This would place it outside the Dome of the Rock. The whole temple mount has been tested with sonar, and said to have over 30 unexplored chambers beneath the surface. As no one is allowed to explore there now, this theory cannot be proven until the time comes for the temple to be rebuilt. Some say that if the Jews returning from captivity knew where the ark was, they would have put it in the second temple. (perhaps that secret was lost with the deaths of those who moved it, who were likely sworn to secrecy).

Who was Esther's husband?

As to the identity of the Ahaseurus of the book of Esther, each of the persian kings who had a reign of 12+ years has been proposed. Most believe he was Xerxes who reigned from 485-465 BC; mostly from the perceived etymology of the name, "Ahaseurus;" but this has been called into question, saying the word translates to 'Artaxerxes,' as LXX does. Besides, all persian kings had that as one of their titles. There is another Ahaseurus in scripture who was Darius the Mede's father (Dan 9:1), but he was an earlier king of Media, not Persia, only mentioned to show Darius' lineage. The only other kings that fit any criteria are Darius the great and Artaxerxes I. As far as other sources go, the LXX claims a king named Artaxerxes was Esther's husband. The apocryphal book, Rest of Esther, also so names him. Wikipedia states: "However, the Septuagint, the Vulgate, the [Midrash](#) of *Esther Rabbah*, I, 3 and the [Iosippon](#) identify the king as [Artaxerxes](#), and the historian [Josephus](#) relates that this was the name by which he was known to the Greeks. The [Ethiopic](#) text calls him *Arteksis*, usually the Ethiopic equivalent of *Artaxerxes*."¹

One key is the number of coucelors the king had. In Esther, Ahaseurus has 7; in Ezra ch.7, Artaxerxes has 7. Josephus further identifies this king as Artaxerxes Longimanus. Another key in identifying Ahaseurus is the number of provinces he held. Esther 1:1 says that "this" Ahaseurus reigned over 127 provinces. He made a feast inviting the "princes of the provinces" and the "7 princes of Persia and Media which saw the king's face and which sat the first in the kingdom" (Esther 1:14). Earlier in Dan. 6:1, Cyrus, the Persian conqueror of Babylon, installs Darius the Mede (538BC) for 2 years, and after Cambysis' reign, Darius the Mede sets over the kingdom 120 princes, and over these, 3 presidents. "It pleased Darius to set over the kingdom a hundred and twenty satraps, that they might be over the whole kingdom. And over them were three presidents..."

According to Herodotus, to these hundred and twenty provinces seven more were afterwards added. 1 Esdras 3:1 states that Darius the Great had 127 provinces and was Esther's husband. Josephus has Longimanus as Esther's husband with 127 provinces, without mentioning how many Xerxes held. (Ant.11.3.2;11.6.1) Secular history says Xerxes lost provinces early in his defeats.

Jacob states, "The king of the account did not lose any of his 127 provinces during the whole period of his reign; but Xerxes did lose a considerable part of Asia Minor in the 6th and 7th years of his reign...Most of the Greek territories became independent after the battles of Salamis, Platea, and Mycale...he lost the Greek cities and islands of Asia minor, the whole of Thrace, and the greater part of Cyprus between the years 479-476 BC and never recovered them."²

One minor point to mention is the number of counselors Ahasuerus had. [Esther's husband in Esther 1:13-14 has 7 "princes" who advise him; we explicitly know of only 6 for Darius 1.](#) [Ezra 7:14 also has 7 "counselors" under Artaxerxes:](#) "Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time... forasmuch as thou art sent of the king, and of his seven counselors." Ezr 7:12,14. Plato states, "When (Darius) came and seized the empire with the aid of the other 6, he split it up into 7 divisions, of which some faint outlines still survive today." (Laws, 695C).³ Artaxerxes I (Longimanus) is described in Wikipedia: "The Greeks...uniformly describe him as a brave and handsome man, a kindly and magnanimous ruler (Nepos, "De Regibus," ch. i.; Plutarch, "Artaxerxes," ch. i.)."

From a sequential reading of scripture, one Ahasuerus seems to be between Darius 1 and Artaxerxes Longimanus. Ezra 4:5,6 states, “And hired counselors against them to frustrate their purpose, all the days of Cyrus, King of Persia, even until the reign of Darius, King of Persia, and in the reign of Ahaseurus...and in the days of Artaxerxes.”

Historically, we know that there was no other king between Darius and Artaxerxes except Xerxes, and Ahaseurus reigns over 12 years (Esther 3: 7); therefore, *this* Ahaseurus between Darius and Artaxerxes is Xerxes. Some try to add Artabanus, the captain of the bodyguard or Vizier of Xerxes, to the list of Persian kings, because during the first 7 months of Artaxerxes’ reign, he was the ruling power, having assassinated Xerxes (Subsequently, Artaxerxes killed him). However, he should not be reckoned as king, anymore than Belshimmani, who proclaimed himself king for 2 months in 484 BC or Shamash-Eriba who proclaimed himself king for a few months in 482-481 BC.⁴

Secondly, Persian inscriptions have been found supposedly identifying Xerxes as Ahasuerus. Jones states, “Grotefend deciphered the inscriptions of Persian characters found among the ruins of the ancient Persian city, Persepolis. The name of the son of Darius Hystaspis was deciphered as “KHSAYARSHA” which is the old Persian. Grotefend translated this into Greek as “Xerxes.” When ‘KHSAYARSHA’ is transposed into Hebrew, it becomes almost letter for letter “AKHASHVEROSH”, which is rendered “Ahasuerus” in English. (however)... Ahaseurus means “the mighty” (aha) and “king” (seurus).

How then in translating does this suddenly reduce to “Xerxes” which means only “shah” or “king”? Actually, it would seem that “Artaxerxes” would have been a more faithful rendering. The translators of the Septuagint so concurred (Esther 1:1, etc. LXX)⁵ Struse comments, “As testified by the Septuagint, the translators understood the *Xšayāršahyā /Ahashverosh/hasuerus* of the Hebrew Bible to be synonymous with the title Artaxerxes. This usage of Artaxerxes in place of Esther’s Ahasuerus only makes sense if these titles were seen by the Hebrew authors as being interchangeable administrative titles for Persian kings – before – these titles were enshrined as Persian throne names.”⁶

Thirdly, Daniel 11:2 says that the 4th king after Darius the Mede would be far richer than the previous kings. “In the first year of Darius the Mede...Behold, there shall stand up yet 3 kings in Persia; and the 4th shall be far richer than they all; and by his strength through his riches, he shall stir up all against the realm of Grecia.” - Dan. 11:1,2.

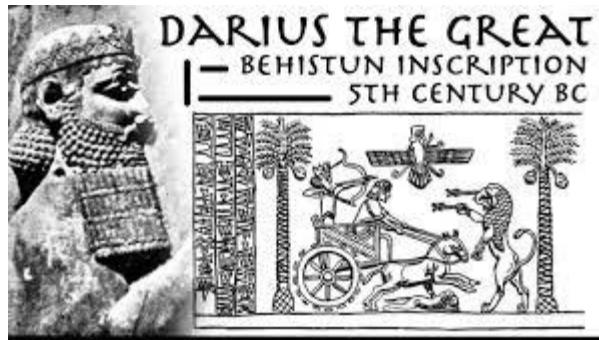
The historical records say that Xerxes was the 4th king after Darius the Mede: Cyrus, Cambyses, Darius Hystaspes, Xerxes. Some put Smerdis after Cambyses, but he only reigned 7 months and was an impostor, and some would not count Cyrus and Darius the Mede as two since they reigned concurrently, Cyrus ruling over the entire empire: so, there are ways to make the 4th king Darius I, Xerxes, or Longimanus.

Note, in his 3rd year, the grandeur attributed to Ahasuerus: “This is Ahasuerus which reigned from India even unto Ethiopia, over 127 provinces...When he showed the riches of his glorious kingdom...in the kings palace where were white, green, and blue hangings, fastened with cords of fine linen and purple, to silver rings and pillars of marble; the beds were gold and silver upon a pavement of red and blue and white and black marble. And they gave them drink in vessels of gold...” Esther 1:1,4,6.

Cyrus established the Persian empire, and captured the city of Shushan in 1540 BC, and Cambyses II made it a winter capitol, but Darius I was the king who later rebuilt the city of Shushan (Suza) and built the lavish and renowned king’s palace.

But it's been said he may not have had this palace so decked out by his third year. The DNF inscription from this palace, which has been excavated from a hill to the North of modern Shush states..."This palace which I built at Suza, from afar; it's ornamentation was brought...the gold was brought from Lydia...the precious stone Lapis lazuli and carnelian...turquoise...the silver and ebony were brought from Egypt. The ornamentation with which the wall was adorned was brought from Yauna..."⁷

The only other place in scripture where Shushan is mentioned is in the account of Nehemiah, "in the 20th year of king Artaxerxes" Neh.2:1, "as I was in Shushan the citadel." Neh.1:1, "for I was the king's cupbearer." Neh.1:11.



What about the Persian king, Xerxes? According to Herodotus, Xerxes, in his day, was called the richest man in the world, (Her. 7.27) who, having gathered an enormous army from Asia and Europe, fought against the realm of Grecia, (Her. 7.184-6,8.113) but was repulsed by them in 480 BC.⁸ (Darius also lost a battle with Greece in 490 BC).

Wikipedia states, "After the military blunders in Greece, Xerxes returned to Persia and oversaw the completion of the many construction projects left unfinished by his father at [Susa](#) and [Persepolis](#). He oversaw the building of the [Gate of All Nations](#) and the Hall of a Hundred Columns at Persepolis, which are the largest and most imposing structures of the palace. He oversaw the completion of the [Apadana](#), the [Tachara](#) (Palace of Darius) and the Treasury, all started by Darius, as well as having his own palace built which was twice the size of his father's. His taste in architecture was similar to that of Darius, though on an even more gigantic scale.^[59] He had colorful enameled brick laid on the exterior face of the [Apadana](#).^[60]

He also maintained the [Royal Road](#) built by his father and completed the Susa Gate and built a [palace in Susa](#).⁹ This took many years. How could Xerxes have his palace so decked out in his third year? But Artaxerxes did, (before a fire later burned it, and he rebuilt it).

Fuller states, "The satrapies of Darius Hystaspis reached 29 in number, and the nations under Xerxes were about 60. The 127 "provinces" include probably sub-satrapies and other smaller divisions of the great governments."¹⁰

The Septuagint properly translates the "Ahaseurus" in the book of Esther: "Artaxerxes;" and Xerxes was called "Xerxes the Great,"¹¹ which is what Artaxerxes (Ahaseurus) means. Remember, Artaxerxes is a title, not a proper name, though Longimanus went by his title, Artaxerxes. It must be remembered however that his father Darius, was also called "the great king."

What about the special tax levied at the end of the account? Why does the author mention this? Est 10:1 states, "And the king Ahasuerus laid a tribute upon the land, and *upon* the isles of the sea." Adam Clarke says, "Probably the isles of the Aegean Sea, which were conquered by Darius Hystaspes."¹² However, this is the 12th year or later of Ahaseurus, and Darius conquered them in his 9rd year, 513BC.

Would not that be the time to tax them (unless this was another tax)? Jamieson states, "This passage being an appendix to the history, and improperly separated from the preceding chapter, **it might be that the occasion of levying this new impost arose out of the commotions raised by Haman's conspiracy.**"¹³ Esther 4:7 tells us the king expected money coming in for this favor to Haman, and this tax was not just on the isles of the sea, but the entire empire.

What clues are there in the book of Esther? Esther starts the book in the 3rd year of Ahaseurus' reign (Est.1:3) when he throws a huge 6-month party and deposes his queen. The next thing recorded is the search for a new queen with Esther becoming queen in the 10th month of his 7th year. (Est.2:16). And in the 12th year the Jews stand for their lives against their enemies in Persia. (Est.3:7) and Mordecai becomes 2nd to the king presumably until the end of his reign (Est.10:3).

Also, Xerxes personally was present at the battle of Salamis in September 29th of his 7th year. There is no time for Esther to be chosen queen or have those long feasts (Est.1:3-5; 2:18), The Persians (Xerxes) also fought a major battle in his 8th year at Platea, and suffered huge losses both times. His queen wife and cousin, Amestris, daughter of Otanes, had his brother's entire family killed, and Herodotus says that she buried people alive as an offering to her god. Xerxes was assassinated in the end.¹⁴

Another question is how do the Persian queens fit with the Bible's account. From the Persian records, Atusa was Darius Hystaspes Queen wife and wife #2 was Artystone, both daughters of Cyrus; Amestris was Xerxes queen wife, and Damaspia was Longimanus' queen wife, though Damaspia is the only name we have for a wife of Longimanus, and it comes from a questionable source, Ctesias. He has been criticized for "mixing historical fact with fictitious elements," and that his account of the Assyrian kings does not reconcile with the cuneiform evidence. For instance, in his book *Inica*, he has tribes from India who all were born with one leg; another people had feet so big they used them for umbrellas.

Concerning Dampasia, Encyclopedia Iranica states: "She was named only once by Ctesias (in Jacoby, *Fragmente*, vol. III.C, p. 468, frags. 15, 47); according to the excerpts from his text (where Xérxēs is to be corrected to Artoxérxēs, as in two neighboring instances), she died on the same day as Artaxerxes, (probably in battle, as they attended these together) thence in 424/3 BC.; yet there is no available evidence whatsoever on her age and lineage."¹⁵

Jones adds, "The genealogical tree entitled "The Persian royal family according to Ctesias' *Persica*...A branch is lacking between Damaspia and Xerxes II, who appears without origin."¹⁶ So, any comments about her are just speculation, **but we know the wives' lineage of all the other Persian kings, and they were all from Persian nobility.**

So, although both Vashti and Esther remain unattested outside of scripture, we know nothing of Longimanus' wives. In that regard we should note the marriage rule which Darius' agreed to. A contemporary of Longimanus was the Greek historian Herodotus. He wrote: "They (Darius and the nobles) decreed that ...it should be forbidden of the king to take a wife saving from the households of the conspirators...Darius took wives from the noblest houses of Persia, marrying Cyrus' daughters Artossa and Artystone."¹⁷ So, Darius marrying a commoner would have been out of the question; especially considering that even the king dare not change a law of the Medes and Persians. Recall how king Darius the Mede was unable to save his beloved counselor Daniel from being thrown into the lion's den. "Then these men assembled unto the king, and said unto the king, 'Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establishes may be changed.'" Dan 6:15

Lastly, there is the question of why would Esther hide her Hebrew roots from Darius. He was a friend to the Jews from the beginning of his reign (Ezra 4:24). He protected them when they were building their temple and even funded them from the treasure house in Babylon: "That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons (Ezra 6:8-12)." Especially unreasonable is the assumption he would kill off all the Jews from his entire empire at the bequest of Haman. Obviously, Esther's husband was not even familiar with the Jews in his kingdom (Esther 3:8). Moreover, Darius was familiar with the Jews, and wrote to them, at least since his second year of rule (Ezra 4:24).

There is an Artaxerxes in Ezra 7 who, in his 7th year, calls Ezra, "The scribe of the law of the God of heaven." (Ezra 7:6-8,21). But the account in Esther shows that Esther's husband was not familiar with the Jews, much less friendly with them until his 12th year (Esther 3:7-8). This is why Esther had to hide her identity from Ahaseurus, if she wanted to be Queen or avoid being slaved, or just part of his harem; as Persian kings were only supposed to marry Persians (ch.2:10), and concubines "could not marry into royalty."^{17a} (Unless, as some believe, ch.1-6 is by another hand, and 7-10 by Ezra, who is first mentioned then, ch.7:1). Many scholars now debate the identity of this Artaxerxes.^{17b}

What about the Septuagint translation, which was written just after that period in history. The seventy translators of the Septuagint would have been in a position, writing just after that period of history, to know who Esther's king was. Throughout the book of Esther they name him, "Artaxerxes the Great", referring to Longimanus. Though scholars in the past have also identified this Artaxerxes with Longimanus, some recently have questioned if they were referring to Longimanus or rather Mnemon; but it is well known that he was the first to use this title as a throne name.

Then there is the curious statement in Neh.2:6, in the 20th year of Artaxerxes 1, "And the king said to me, the Queen also sitting by him..." A queen, in all of scripture, is never mentioned sitting next to the king, whether she was there or not. This seeming unimportant detail is there for what reason? Did she have an unusual amount of authority as Esther did, after Ahasurus' 12th year? "Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority." (Est.9:29). Clarke comments, "Esther and Mordecai had the king's license so to do: and their own authority was great and extensive."¹⁸

What about Mordecai's age; could that provide a clue? Note these verses: Esther 2:5,6 says, "Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah, king of Judah, whom Nebuchadnezzar had carried away."

This probably refers to Kish, not Mordecai. Mordecai was his descendant with possibly, even likely, some names in his genealogy not included. And this Mordecai does not go to Jerusalem, but is found in Persia from the beginning (of Esther). If the genealogy is complete, it matches best with Darius. The NKJV of Ezra 2:5,6 translates thus: “Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite. Kish had been carried away from Jerusalem with the captives who had been captured with Jeconiah, king of Judah, whom Nebuchadnezzar, king of Babylon, had carried away.” Ezra 2:1,2 says, “Now these are the children of the province that went up out of the captivity of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon and came again to Jerusalem …which came with Zerubbabel were Jeshua, Nehemiah, Seriah, Reeliah, Mordecai…”

Kiel comments on the completeness of these genealogies using Ezra as an example: “Ezra is called Ben Seraiah, whose pedigree is traced to Eleazar the son of Aaron; Seraiah the son of Azariah, the son of Hilkiah, was the father of Josedec the high priest carried into captivity ([1Ch 6:14](#), etc.), and was himself the high priest whom Nebuchadnezzar slew at Riblah ([2Ki 25:18-21](#)). Between the execution of Seraiah in the year 588 and the return of Ezra from Babylon in 458 b.c., there is a period of 130 years. Hence Ezra could have been neither the son nor grandson of Seraiah, but only his great or great-great-grandson.

Nehemiah

When we consider that Joshua, or Jeshua ([Ezr 2:2](#)), the high priest who returned from Babylon with Zerubbabel, was the grandson of Seraiah, we cannot but regard Ezra, who returned thence 78 years later, as a great-great-grandson of Seraiah...Hence the names of Ezra's ancestors from Seraiah up to Aaron ([Ezr 7:1-5](#)) agree also with the genealogy of the high-priestly race ([1Ch 6:4-14](#)), with the *one* deviation that in [Ezr 7:3](#), between Azariah and Meraioth, **six members are passed over, as is frequently the case in the longer genealogies, for the sake of shortening the list of names.**¹⁹

Now, obviously, this Nehemiah in Nehemiah 1, who began to rebuild the walls in Artaxerxes's 20th year, in 444 BC must be a different Nehemiah than the one recorded in Ezra 2:2 as coming over with Zerubbabel in 536 BC. So too, some think that the Mordecai in Ezra 2:2 is a different one than the Mordecai of the book of Esther.

All we can be reasonably certain of is that he was the descendant of Kish, (Kish was carried away in 597 BC); who was a foster father for Esther, a grown young woman in her prime (c.17-20), in the 3rd year of Ahaseurus' reign.

Lace states, “Mordecai, the cousin and adoptive father of Esther, is to be distinguished from the Mordecai who was a companion of Zerubbabel (Ezra 2:2; Neh.7:7).²⁰ Kiel adds, “The name Mordochai occurs in [Ezr 2:2](#) and [Neh 7:7](#) as that of some other individual among those who returned from captivity with Zerubbabel, but can hardly be connected with the Persian *mrdky*: little man.”^{20a}

In this connection of the sameness of names here, note that the Bigvai in Ezra 2: 2 must be a different Bigvai than the one recorded in vs. 14, whose descendants “the *children* of Bigvai” at that time were 2056. Note that later, in the 7th year of Artaxerxes, two of the “sons of Bigvai” (Ezra 8:1,14) went up with Ezra from Babylon.

As Jameison comments on the author of the book, Nehemiah: “Nehemiah the son of Hachaliah” — This eminently pious and patriotic Jew is to be carefully distinguished from two other persons of the same name - one of whom is mentioned as helping to rebuild the walls of Jerusalem ([Neh 3:16](#)), and the other is noticed in the list of those who accompanied Zerubbabel in the first detachment of returning exiles ([Ezr 2:2](#); [Neh 7:7](#)).”²¹ So, contrary to what some think, the genealogies don’t really help much here.

So which king is more likely? It must be noted the cryptic statement in Neh. 2:6 when king Longimanus was speaking with Nehemiah, "And the king said to me (the queen also sitting by him)." Many think this was Esther, either his wife or his mother. (Usually the Queen sitting by him would mean his wife). Why would God inspire Nehemiah to add this unusual detail to the text? Was the queen the reason Artaxerxes was so favorable to Nehemiah? Jamieson says, “The queen referred to was probably Esther, whose presence would tend greatly to embolden Nehemiah in stating his request; and through her influence, powerfully exerted it may be supposed, also by her sympathy with the patriotic design, his petition was granted..”^{21a}

Further, why is Esther not in the Persian records we have? I submit it is for the same reason Moses is not in the Egyptian records we have. Moses drowned the entire Egyptian army in the Red Sea. And through Esther, a great slaughter of Persians (Est.9:16: 75000) was accomplished by Jews. Jews still celebrate this every year in the feast Purim.

So why would the author of Esther say “Now in the days of Ahasuerus, the Ahasuerus who reigned from India to Ethiopia over 127 provinces”” as if to distinguish him from all others? The writer of Esther is writing years after Xerxes lost provinces, which were never recovered by him.”

Encyclopedia Britannica says, “Although some scholars have marked the reign of Xerxes 1 (486-465) as the beginning of the decline of the Archameid empire-noting his depletion of the treasury in his 480BC invasion of Greece, and his poor performance afterwards; this claim ignores the effective reign of his successor, Artaxerxes 1(465-424BC).”²²

Jones adds. "Moreover, Thucydides (571-396BC) tells us that Darius Hystaspis used his Phoenician fleet to subdue all the nations in the Aegean Sea, and Didorus Siculus relates that they were all lost again by his son Xerxes immediately after his 479 BC defeat to the Greeks - before the 12th year of his reign. **Yet it was after the 12th year of the reign of Ahaseurus of Esther that he imposed a tribute upon the isles.** (Est.3:7-13; 9:1,21;10:1) or at least during the very last days of that 12th year.”²³

What about the second Artaxerxes (Mnemon, 404-358BC)? Hoschander writes: “The aim for which Darius 1 and his successor Xerxes, had striven in vain, the subjection of the Greeks, was actually attained by Artaxerxes 2. Greece was subdued and officially recognized Persian’s suzerainty...At the outset of his reign, he was fortunate in recovering many Greek cities of Asia minor lost about 80 years before his reign by his great-grandfather Xerxes... But we know that Xerxes did not increase his empire; on the contrary, he lost the Greek cities and islands of Asia Minor, the whole of Thrace, and the greater part of Cyprus between the years 479-476 B.C. and never recovered them...”

The Peace of Antalcidas (387BC) ...gave up to the Persian king (Mnemon) all the Greek cities of Asia minor, and the islands which are reckoned among its dependencies to be held as tributaries...The passage ‘and the king Ahasuerus laid a tribute on the land and the isles of the sea’ undoubtedly refers to the Greek part of Asia Minor and the islands that became tributary to this king by virtue of the peace of Antalcidas”²⁴

The Jewish Quarterly says: “The peace of Antalcidas (387 BC) was entirely of his own making. Sparta, at the advice of Antalcidas, gave up to the Persian king ‘all the Greek cities of Asia minor and the islands which are reckoned as tributaries’ as stipulated by this Peace. It is noteworthy that both Plutarch and the author of the book of Esther in describing the signal success of Artaxerxes 2, use exactly the same expression.

The passage, “And king Ahaseurus laid a tribute on the land and the isles of the sea”, undoubtedly refers to the Greek part of Asia minor and the islands which became tributary to this king, by virtue of the peace of Antalcidas. It was concluded five years after the events narrated in our story. Our author does not say that Ahaseurus came into the possession of these territories by means of conquest.”²⁵

As to the throne names, Wikipedia says: ”[Plutarch](#) in his *Lives* (AD 75) records alternative names Oarses and Arsicas for Artaxerxes II Mnemon given by Deinon (c. 360-340 BC) and Ctesias (Artaxerxes ii physician) respectively. These derive from the Persian name Khshayarsha, as do Ahaseurus (Arta-xerxes) and the hypocoristicon Arshu for Artaxerxes ii found on a contemporary inscription (LBAT 162).

These sources thus arguably identify Ahasuerus as Artaxerxes II in light of the names used in the Hebrew and Greek sources and accords with the contextual information from Pseudo-Hecataeus and [Berossus](#) as well as agreeing with Al-Tabari and Masudi's placement of events.

The 13th century Syriac historian [Bar-Hebraeus](#) in his *Chronography*, also identifies Ahaseurus as Artaxerxes II citing the sixth century AD historian [John of Ephesus](#).²⁶ As for his first wife, Ctesias testimony (he was court physician to Artaxerxes 2), states that Artaxerxes 2 married his wife, Stateria before becoming king. He says that she was the daughter of the Persian nobleman Hydarnes. She was then poisoned in his fifth year of reign (400BC) by his mother (Ctesias F 15, par.55; Artoxerxes 5.6). Always remember though that Ctesias was not a strict historian; he loved to embellish his stories. However, it's hard to see him getting away with making up a story about the persian court of which he was part of.

Next there was Stateria the wife of the next king Darius III who only reigned 6 years. The final one married Alexander the Great a year before he died.

559-530 BC	Cyrus	424-424 BC	Xerxes II
530-522 BC	Cambyses II	424-423 BC	Sogdianus
522-486 BC	Darius I	423-405 BC	Darius II
486-465 BC	Xerxes I	405-358 BC	Artaxerxes II
465-424 BC	Artaxerxes I	358- 338 BC	Artaxerxes III

As far as Esther's name goes, Kiel states, “That is Esther, the queen known by the name of Esther. The name **שִׁתְּרֵה** is the Old-Persian *stara* with **𐎢** prosthetic, and corresponds with the Greek **ἀστέριο**, star, in modern Persian *sitareh*.²⁷ There were 3 Stateria's later in Persian history, beginning with the wife of Artaxerxes II.²⁸ Therefore the Esther in scripture could be the first royal Star (Sitareh or Stateria).

She was unattested historically probably not only because of her Jewish heritage, but she was responsible for a major battle (Esther 9:16) of Jews vs. Persians and others throughout the empire, where 75,000 people died. (sort of like the Egyptians not wanting to remember Moses, a Jew, who brought terrible plagues to the land, took off with the people's riches, and drowned an entire army in the Red Sea).

This may also be the reason that, even though we know so much about the other Persian kings' wives, apart from the single reference by Ctesias/Photius to a "Damasgia," we know nothing of Artaxerxes' wives. We do know of 3 concubines: Andia, Alogyne, & Cosmartidene. Wikipedia relates, "The epitome (summary) made by Photius (9thc. AD) of Ctesias' book is the only source that mentions Damaspia by name. Documents from Babylon dating in Artaxerxes' reign, refer to certain estates as "the house of the woman of the palace."²⁹ According to the book of Esther, Ahaseurus only had Vashti and Esther for wives, one at a time. If Ctesias was referring to Esther with a pseudo-name, Damaspia; Esther not being named so because of her heritage or the slaughter she caused throughout the empire, Artaxerxes 1 is possible; even likely.

What was the Star that led the Wise Men to the Christ child?

In the years preceding Christ's birth, there was a general expectation that the Messiah would be born soon. Rev. F.N. Piloubet comments, "The Magi" says Elicott, "express the feeling which the Roman historians Tacitus and Suetonius tell us 60 or 70 years later had been for a long time very widely diffused."

Everywhere throughout the East, men were looking for the advent of a great king who was to arise from among the Jews. It had fermented in the minds of men, heathen as well as Jews, and would have led them to welcome Jesus as the Christ had He come in accordance with their expectation.

Virgil, who lived a little before this (70-19 BC), owns that a child from heaven was looked for who should restore the golden age and take away sin. This expectation arose largely from the dispersion of the Jews among all nations, carrying with them the hope and the promise of a Divine redeemer (Is. 9:11, Dan. 7). Daniel himself was a prince and chief among this very class of wise men. His prophesies were made known to them; and the calculations by which he pointed to the very time when Christ should be born became, through the book of Daniel, a part of their literature."¹

Actually, Daniel's prophesy in Dan. 9 concerned the date of Christ's death, not his birth, but by knowing the year of his death, and that he was cut off in the midst of His years², they would have ascertained the "generation" in which He would be born, and would naturally have been in expectation for a good decade leading to the time He was born.

Concerning this cutting off, Barnes states, "The word used here (גָזַר *gâzar*), means properly "to cut, to cut in two, to divide." It is applied to the act of cutting down trees with an axe (see [2Ki 6:4](#)). Here the natural and obvious idea is, that he would be violently taken away, as if he was cut down in the midst of his days.

Concerning the year of our Lord, there are those who attempt to bolster their argument for a certain year based on the "star of Bethlehem." Matt. 2:9 says, "...the star which they saw in the East went before them till it came and stood over where the young child was." Many have thought that this "star" was a conjunction of planets. The famous Astronomer, Kepler, believed the star to be a conjunction of Saturn, Jupiter, and Mars in 7 BC. Others have posited a conjunction of Jupiter and Regulus in 3 BC, or of Jupiter and Venus in June 17, 2 BC.

Recently a theory has gained popularity that Jupiter was the "star." From Babylon, in September, 3 BC, Jupiter appears to zigzag past Regulus 3 times (in the constellation Leo), Jupiter supposedly crowning Regulus. Jupiter and Regulus are king "stars," Venus is the mother "star," and Leo is symbolic of Judah. Nine months later, Jupiter and Venus come together in a bright conjunction in June of 2 BC. (However, the Babylonians knew about the first 5 planets from antiquity; how would they consider this conjunction a single 'star'??)

Observing these signs, they head toward Jerusalem and arrive there in December and find out from the scribes that Bethlehem is the city where the King of the Jews would be born in. Jupiter then reappears (perhaps it was obscured by clouds or was under the horizon) and leads them south, 6 miles to Bethlehem (where Jupiter stopped moving just as they reached the house where the Christ child was.

Perhaps it did not have to move South to lead them, as they were already headed on the short hike to Bethlehem (South), and merely stopped moving when they reached the house where Christ was born. Matthew said that the star “went before them,” but it has been proposed that this need not mean the star moved from North to South. Weymouth’s translation of Matt.2:9 is “The star they had seen when it rose led them on until it reached and stood over the place where the babe was.” As to the star stopping, Jupiter does remain stationary among the stars for 6 days every 13 months due to retrograde motion.

It has been proposed that though no one believes that Christ was actually born on Dec. 25th, the wise men may have visited Him on this date, as it was that on Dec. 25, 2 BC, Jupiter stopped moving in the sky over Bethlehem (some of the planets do come to an apparent stop among the stars at certain times).

Earnest Martin says, “On that day, the “king planet” stopped its lateral motion for about 6 days...this may be a major reason why people in the early church said he has that Dec. 25th was a day associated with the Magi presenting their gifts to the newborn Savior.”³

Although it is only a 6-week trip by camel from Persia (Iran) to Jerusalem, there also is the theory that this happened closer to 2 years after Christ’s birth. Herod, in his wrath, had all the male babies killed 2 years and younger. Given Herod’s record of brutality, it is more likely that Jesus indeed was just months old, Herod making sure he got Him by overkill. (Surely his soldiers did not ask how old the children were, but just approximated. Jones adds, “Indeed they were directed to go to Bethlehem as it was the foretold place of the child’s birth. Were Jesus 2 years old when the wise men came; they should then have been led to Nazareth, not Bethlehem; for that is where he was then living (Mt.2:23; Luke 2:39-40). Yet no mention is made whatever of Nazareth in the verses that follow until after the return from Egypt.”^{3a}

Proponents of Jesus being 1-2 years of age site the different words used by Matthew and Luke. Luke’s account of Christ’s birth uses the word, ‘brephos’ (infant) while Matthew’s account of the wise men’s visit uses the word ‘paidon’ (child). However, Jones points out that the word, ‘paidon’ is also used in scripture of infants and brephos is also used of a young child:

“John the Baptist is said to be a ‘paidion’ when he is but 8 days old (Luke 1:59, 66, 76), as is Jesus Christ at the time of his birth (Lk 2:17) and when he was 40 days old (Lk.2:27; also see John 16:21; Heb.11:23). Indeed, ‘brephos’ is used of a young child (2 Tim.3:15; Lk 18:15-17).⁴ Dr. DeYoung adds, “...the star went before the Magi and led them from Jerusalem to Bethlehem. This is a distance of about six miles in a direction from North to South.

However, not only does every natural object in the sky move from east to west due to the earth’s rotation, but it is difficult to imagine how a natural light could lead the way to a particular house.”⁵ Matt. 2:9 states, “and lo, the star which they saw in the East went before them until it came and stood over where the young child was.”

Hendriksen says, “The star pointed out the very house! As described in verse 9, therefore at this point the strange and wonderful luminary must have been hanging low.”⁶ Therefore, it is reasonable to conclude that the star of Bethlehem was probably a supernatural event; possibly an angel, as indeed angels proclaimed his birth from the night sky to the shepherds (Luke 2:8-14), and are even called “stars” in scripture. (cf: Jud.5:20, Job 38:7)

Matt. 2:1,2 says, " ...Behold, there came wise men from the East to Jerusalem saying, "Where is he that is born king of the Jews? For we have seen his star in the East, and are come to worship him." It is interesting that seeing this star caused them to believe that a king was born in Israel. They probably were familiar with Daniel's prophesy of a coming "Messiah, the Prince"(Dan.9:25-6) from their Persian accounts, but they did not know of Micah's prophesy that he would be born in Bethlehem (Micah 5:2).

They saw this "star" temporarily in the East, possibly in their western sky towards Jerusalem (or in a constellation that they associated with Israel). They went to Jerusalem and then had to enquire of the chief priests and scribes where Christ should be born. As soon as they left Jerusalem, the "star" appeared again and led them to the very dwelling where Christ was. "And lo, the star which they saw in the East went before them till it came and stood over where the young child was."(vs.9)

Ken Ham says, "None of the above speculations fully explain how the star "went ahead of" the Magi or how it "stood over where the child was... all "natural" stars continually move due to the rotation of the earth. They appear to rise in the East and set in the West, or circle around the celestial poles.

However, the bible does not say that this star was a natural phenomenon.... The virgin birth itself was a supernatural event; it cannot be explained within the context of known natural laws. And it should not be surprising that the birth of the Son of God would be accomplished by a supernatural sign in the heavens."⁷

Still others favor the theory of a Supernova leading the wise men. Astronomer Donald Deyoung comments, "Since planets orbit the sun at different speeds and distances, they occasionally seem to approach each other closely. However, multiple planets do not look like a single light source, as described in scripture.

Also, planetary alignments are rather frequent and therefore not that unusual...Some stars are unstable and explode with a bright blaze. However, historical records do not indicate a supernova at the time of the Lord's birth. All three explanations fall short of the nativity story as predicted in Num.24:17 and recorded in Matt. 2:1-12"⁸

Lastly, there is the possibility that it could be both; first a stellar event seen in the East (but not moving) signifying to them the Messiah being born in Israel, then an angelic event leading them rapidly the 5 miles from Jerusalem to the exact location in Bethlehem.

Origins of Christmas and Easter

The two biggest holidays celebrated in the church are Christmas and Easter. However, there are those who would have us believe that we should not celebrate these holidays because Christmas and Easter are pagan festivals later Christianized. Rather, early church history tells us that Christmas and Easter are not of pagan origin. These are the earliest holidays of the church celebrated by all. Can you even imagine the early church, many of whom were martyred for not acknowledging Caesar as Lord, but keeping Roman holidays, honoring their gods! That conflation of church holidays with pagan ones didn't happen until after Constantine became emperor, when many pagan festivals and customs gradually became Christianized.

We will therefore start with Christmas. Where did the date of Dec. 25th come from? Actually the dates chosen for Easter and Christmas are probably tied together. There is an old Jewish tradition that states that a prophet is conceived and dies on the same day of the year. McGowen states, "yet, in the first few centuries C.E., the persecuted Christian minority was greatly concerned with distancing itself from the larger, public pagan religious observances, such as sacrifices, games and holidays. This was still true as late as the violent persecutions of the Christians conducted by the Roman emperor Diocletian between 303 and 312 C.E... Around 200 C.E. Tertullian of Carthage reported the calculation that the 14th of Nisan (the day of the crucifixion according to the Gospel of John) in the year Jesus died was equivalent to March 25 in the Roman (solar) calendar. March 25 is, of course, nine months before December 25; it was later recognized as the Feast of the Annunciation—the commemoration of Jesus' conception. Thus, Jesus was believed to have been conceived and crucified on the same day of the year. Exactly nine months later would have Jesus born on December 25."¹ (not that He really was born then, but the day celebrated as such).

Concerning Easter, Patterson adds, "For those who claim the celebration of Easter was assigned by Constantine as an accommodation of pagan practices, they must contend with the records of Irenaeus and others. However, at the Council of Nicaea in AD 325, the issue was finally settled by the church as a whole.

The desire of the churches as a whole, even prior to the council, was to unite the entire body of Christ on this all-important day of celebrating the Resurrection—the established date had nothing to do with conforming to pagan festivals. This is not a date aligned to pagan celebrations but a date aligned to the Jewish date of Passover without being directly tied to it. The date we celebrate today is a reasonable approximation of the Resurrection of Christ with no connection to pagan festivals.

As far as the etymology of the word goes, our word Easter used in Acts 12:4 is of Saxon origin, and of precisely the same import with its German cognate Ostern... When Martin Luther translated the Bible into German (New Testament in 1522), he chose the word Oster to refer to the Passover references before and after the Resurrection. Soon after, William Tyndale translated the Bible into English from the Greek and Hebrew. His New Testament (1525) uses the word 'ester' to refer to the Passover. In fact, we owe our English word 'Passover' to Tyndale.

When translating the Old Testament (1530), he coined the term to describe how the Lord would "pass over" the houses marked with the blood of the lamb (Exodus 12). The usage of ester was retained in the 1534 revision of the New Testament, and it was not until later,(sic. in the Bishop's bible of 1568) that it was known as Easter, adding the a. Luther and Tyndale were the first to use a translation of pascha rather than a transliteration. It would seem from the translations of Luther and Tyndale that by 1500, the word oster/ester simply referred to the time of the Passover feast and had no association with the pagan goddess Eostre."²

How long is a Hebrew Cubit?

Bible verses: "He (Hiram) was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work... And he made a molten sea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about... And it *was* a hand breadth thick, and the brim thereof was wrought like the brim of a cup." 1 Kings 7:14,23, 26

During the Pyramid building in ancient Egypt, there was a royal master cubit of black granite, against which all the cubit sticks or rules in use in Egypt were measured at regular intervals. We have found these and know their royal cubit to have been 20.62 inches.¹ (Encyclopedia Britannica "Measurement Systems"). They also had a common cubit reported to be 17.6". The question is: what were the biblical cubits? If one consults commentators, everyone has a different number. Fortunately, there is a way to know.



A cubit is said to represent the length of the arm from the elbow to the tip of the middle finger. A hand-breadth is supposed to represent the width at the widest part of the palm. Different lengths for these are found throughout ancient civilizations. Of course, they needed a standard to build anything.

Let us look at the relevant scriptures:

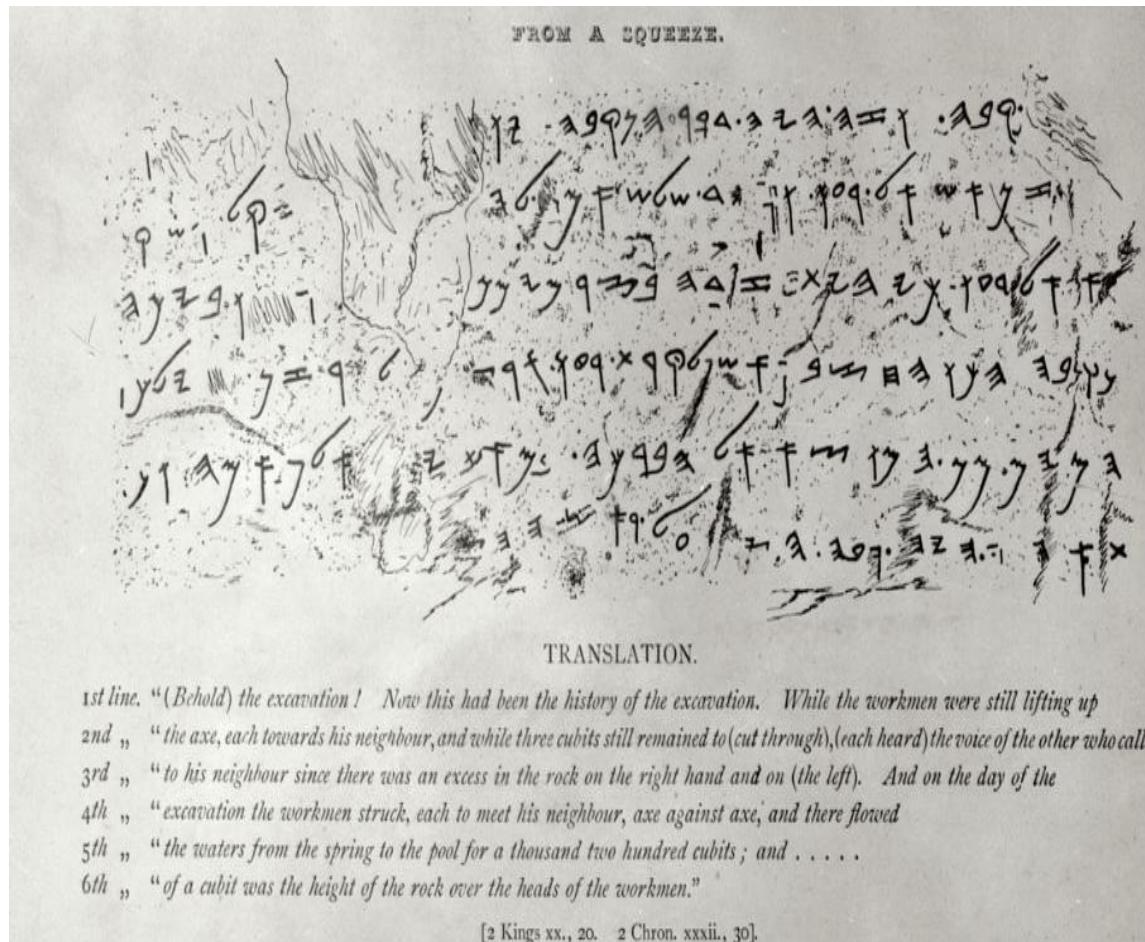
Eze 40:5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

Jamieson says, "This was six cubits (sc., measured) by the cubit and handbreadth - that is to say, six cubits, each of which was of the length of a (common) cubit and a handbreadth (cf. Eze_43:13); in all, therefore, six cubits and six handbreadths.

The ordinary or common cubit, judging from the statement in 2Ch 3:3, that the measure of Solomon's temple was regulated according to the earlier measure, had become shorter in the course of time than the old Mosaic or sacred cubit. For the new temple, therefore, the measure is regulated according to a longer cubit, in all probability according to the old sacred cubit of the Mosaic law, which was a handbreadth longer than the common cubit according to the passage before us.

2Ch 3:2-3 "And he began to build in the second day of the second month, in the fourth year of his reign. Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.' The key phrase here is 'after the first measure.' The measurements are reckoned by cubits, "after the first measure," that is, the old Mosaic standard.²

Barnes says, "Cubits after the first measure - i. e., cubits according to the ancient standard. The Jews, it is probable, adopted the Babylonian measures during the captivity, and carried them back into their own country. The writer notes that the cubit of which he here speaks is the old (Mosaic) cubit.³ Chronicles was written later, probably 450 BC or later. So the author saying "after the first measure" could be referring to the first measure of the temple by Solomon, or Moses' cubit, or both.



Cambridge commentary says, "(cubits after the first measure) There were apparently two cubits in use, the ordinary earlier cubit of about 17½ inches (Deu_3:11 "the cubit of a man") and another later cubit of about 21½ inches, longer than the first by a handbreadth (Eze_40:5)."⁴

We have 2 main sources of information from the first temple period. For the hand-breadth, there is the biblical reference to the dimensions of the large bowl ("sea) in front of Solomon's temple: 1 K.7:26, built about 1000 BC by master builder Hiram. A handbreadth is the measurement across the widest area with the fingers spread out, measured where the fingers join the palm. (mine is 4").^{4a} For the cubit, there is the inscription found at the end of the Siloam tunnel (Hezekiah's tunnel built in 701BC as Sennacherib was besieging Jerusalem: 2K.20:20).

The length of the cubit is obtained from The Siloam tunnel inscription (which was removed in 1890 to its present location, the Archaeology Museum in Istanbul) has 6 lines of old Hebrew. Line 5 states: "then the water began to flow from the source to the pool, a distance of 1200 cubits." The National Graphic Society, who has measured it most accurately, states the length of the tunnel to be 1749' or 20988" ("Water Works"). Therefore, the length of the common Jewish cubit at Hezekiah's time was 17.5" (20988/1200=17.49"). It is interesting that the later Romans also used that length for the cubit, said to be 17.48."

Secondly, we can calculate the value of the hand-breadth from the dimensions of the huge bowl (sea) in front of Solomon's temple. We know from the dimensions given, that they must have measured the diameter from the outside, but the circumference from the inside of the bowl, not counting the brim. 1 Kings 7:23 states that it was 30 cubits in circumference and 10 cubits in diameter with a hand breadth wide brim on each side of the diameter measurement. From these dimensions, an ancient Jewish hand-breadth can be calculated using the simple formula $c = \pi d$.

First, we must establish the Hebrew value for pi during the first temple period. As some of us know from our middle school math word problems (BC, before calculators), to build something round accurately, the value of π must be known to at least 2 decimal places: 3.14. The value of π is 3.1416 or 3.142 to 3 decimal places. We learn from antiquity, that the ancient value of π was known as 22/7 (that is also 3.142 to 3 decimal places), which value works fine for building things like wagon wheels or basins.

Pi is the ratio of the circumference to the diameter of a circle, and builders use it frequently, so it is simple to find its value. Take a pencil with an attached string and draw a perfect circle. measure the circumference and its diameter. $\pi = c/d$. this equals 22/7 or 3.142 to 3 decimal places. One does have to measure a big circle and be very accurate. I attempted to measure a 17" circle with my cloth tape measure and still got values of pi at 3.13 and 3.16 on 2 measures, ave. 3.145; so why didn't some of the ancient civilizations apparently know pi to this precision (or did they)?

Wikipedia states, " In Babylon, a clay tablet dated 1900–1600 BC has a geometrical statement that, by implication, treats π as $25/8 = 3.125$.⁵ Similarly, the Egyptians of c.1650 BC (Rhind Papyrus) used $256/81$ or 3.16. Average them and you get 3.1435. By the time of Archimedes in 250 BC, the value was known to be between 22/7 and 223/71 or 3.1418. In between we have the builders of Solomon's temple about 1000 BC. I submit that the master builder, Hiram, likely knew it to its ancient close value of 22/7.

I Kings 7:23 states "And he made a molten sea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about." and vs.26 adds, " And it *was* an hand breadth thick."

If you measure this bowl without the brim, it doesn't add up, and so some in the past have accused the Jews of not knowing the value of pi and only approximated it to 3 ($3 \times 10 = 30$). Imagine Solomon leaning in his chariot because one wheel was made 30" dia. and the other 32."

If you do the math including the brim, the measurements are accurate enough. To find the width of the brim (an hand-breadth), actually 2 brim widths across from each other, take the outside diameter minus the inside diameter.

The result is this: The outside diameter is $10 \times 17.49 = 174.9$." And for the inside diameter, we determine by $C = \pi \times \text{dia}$. In inches, $30 \times 17.49 = 227 \times \text{dia}$. So, the inside dia. = $524.7 \times 7 / 22 = 166.95$." $174.90 - 166.95 = 7.95$," the width of 2 brims. So, the brim on each side of the sea, a hand breadth, is 3.98" (or 4.0" to one decimal place). This is the common cubit, also called the "cubit of a man" Deut 3:11. The royal cubit on the other hand, was a hand-breadth longer. Eze 43:13 "And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth."

Lastly, there is the cubit explained in Ezekiel 40:5;43:13, which Ezekiel saw in his vision 14 years after the destruction of the first temple (572 BC) of a future temple. In measuring the altar, he wrote: "And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth..." That would make this one 21.5 inches. That he had to qualify his statement on the length of the cubit, shows that ordinarily, at the time, the cubit was likely the short one.

Eze 40:5 "And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed."

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Keil says, "The ordinary or common cubit, judging from the statement in 2Ch 3:3, that the measure of Solomon's temple was regulated according to the earlier measure, had become shorter in the course of time than the old Mosaic or sacred cubit. For the new temple, therefore, the measure is regulated according to a longer cubit, in all probability according to the old sacred cubit of the Mosaic law, which was a hand-breadth longer than the common cubit according to the passage before us:" The key phrase here is "after the first measure."⁶

This goes to show that Goliath's height (c.1000BC) was measured with the standard cubit at the time; and we know it was 17.5" in 700 AD. King Og also, in Moses' time, was measured by the "cubit of a man" likely the 17.5" one. Deu 3:11 states, 'For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.' Clarke comments, "Allowing the bedstead to have been one cubit longer than Og, which is certainly sufficient, and allowing the cubit to be about eighteen inches long, for this is perhaps the average of the cubit of a man, then Og was twelve feet high."⁷

This long cubit is also about the same as the oldest cubit we know of, the royal Egyptian one, "from at least as early as the construction of the Step Pyramid of Djoser designed by Imhotep...Chancellor to Pharaoh Djoser (3rd dynasty)."⁸ Menes, the founder of Egypt, probably used this cubit too. Menes (also called Mizraim) was Noah's grandson, and Noah still lived in his lifetime. Noah lived long after the tower of Babel scattering of peoples becoming nations, as Menes, the founder of Egypt did (see Mizraim Gen.10:6). It may not be too much to infer that Noah also used this cubit building the ark.

A critical look at Psalm titles

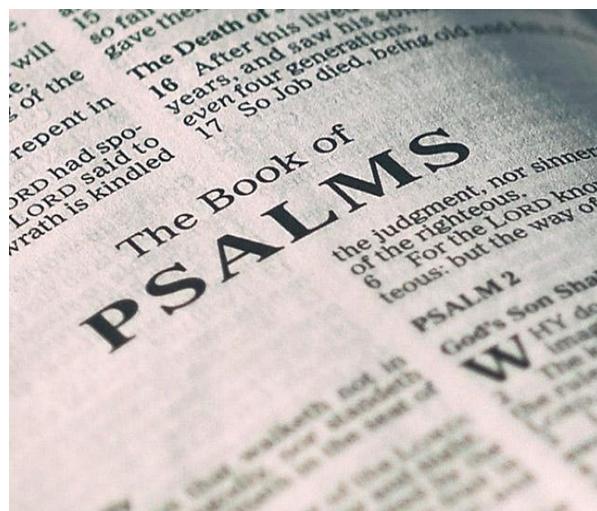
Psalm titles are very old, but the manuscripts are not all in agreement on them. Some have no psalm titles, some have 116 out of 150 psalms, and some have 148. Cole states, “The Psalms are arranged into five books: Book 1 ([Psalms 1-41](#)); Book 2 ([Psalms 42-72](#)); Book 3 ([Psalms 73-89](#)); Book 4 ([Psalms 90-106](#)); and, Book 5 ([Psalms 107-150](#)). Each of the five books concludes with a doxology, signifying the completion of the collection...No one knows for sure what theme was followed in arranging the five books. They seem to have been compiled somewhat independently and then brought together into one collection at a later date”¹

There is no reason to doubt that most of them were probably written by David as the titles state. Psalm 110 is also quoted in the NT as belonging to David, as it's title says. Yet Psalm 69 has David as it's author, but v.35 speaks: “God will save Zion, and will build the cities of Judah, that they may dwell there and have it in possession.” The cities of Judah and Zion didn't need building or being “in possession” in David's time. This is post exile.

Psalms 122,124,131,133 do not bear David's name. In the LXX, 14 are ascribed to him which are not in the Hebrew (33,43,67,71,91,93-99,104,137)² Psalm 74,79, and 89 speak of the destruction of the temple in 586BC, even though they are attributed to Asaph and Ethan, who lived hundreds of years earlier.

The most obvious scribal error in attributing titles, is Psalm 90; which is attributed to Moses (some MSS have no title here). Verse 10 states, “the days of our years are threescore and ten, and if by reason of strength, they be fourscore years, yet is their strength labor and sorrow...”

Moses was strong and lived 120 years: "And Moses was a hundred and twenty years old when he died. His eye was not dim, nor had he lost any of his natural strength." Deut.34:7; while his general Joshua lived 110 years (Josh.24:29). Lifespans did not go down to 70-80 until the kings, David and Solomon (1Chron. 29:27, 2 Chron. 9:30). If Moses had written this psalm, he would have said, “the days of our years are 110 and if by reason of strength, they be 120 years...” Many scholars therefore have stated that this could not have been written by Moses. As it is a wisdom psalm, it may have been written by Solomon, but hardly Moses.



Who are the two witnesses in Rev. 11?

"And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth.

And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

And when they shall have finished their testimony, the beast that ascends out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Rev. 11:3-12

Scholars either interpret this literally or symbolically. J.Dwight Penetecost notes, "While it is recognized that Revelation does employ symbols, it seems a mistake to take all that is revealed there as symbolic. The word "signify" in Rev.1:1 does not primarily mean "to make known by symbols, but rather refers to an historical fact that has some spiritual significance to it. The 7 signs in John's Gospel were not mere symbols, but actual historical events to which spiritual significance was attached. The use of "signify" would not give warrant for a non-literal interpretation here. Consistency to the literal method demands that that which is revealed be understood literally unless the text clearly indicates that it does, for instance in Rev.12:3,9. Since the other numbers in this passage are taken literally, this number "two" must be taken literally also. The 42 months: the thousand 200 and threescore days, are taken in a literal manner so as to be understood to describe one half of the 70th week period. There seems to be no reason not to take the three and one half literally. Thus since the other numbers are not spiritualized, the number 2 should not be either.

The witnesses all perish at one point in time (11:7);so that their testimony ceases. We know that the believing remnant, although decimated by the activities of the Beast, will continue throughout the period unto the coming of the Lord...

Thus the conclusion is that this does not refer to the believing remnant, but rather to 2 literal individuals, who have been specially set apart by God, called "My 2 witnesses"(11:3). As the 2 olive trees of Zechariah had reference to Zerubbabel and Joshua, so the 2 olive trees (11:4) denote 2 literal individuals. Their miracles, their ministry, their ascension: all seem to identify them as individual men."¹

These 2 witnesses are killed and lay in the street of Jerusalem for 3½ days. The early church fathers believed these two to be Elijah and Enoch. As neither of these 2 died in their lives here, but were caught up to heaven, and scripture teaches us that "it is appointed unto man once to die, and after that, the judgment"(Heb.9:7), it would be logical for them to partake of death too as every other man has. Enoch also prophesied of His saints executing judgment saying, "Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all..." Jude 1:14.

On the other hand, when Jesus was transfigured before the disciples, Moses and Elijah appeared (Mt.17:3), representing the law and the prophets. Most agree as to the first witness being Elijah for many reasons: Elijah has always been thought to someday come back in person, and not just in the spirit of John the Baptist, as Christ stated. The theory is: As **that** 'Elijah' preceded Christ's first appearance, so will Elijah the Tishbite precede His second coming. Mal.4:5 "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD."

However there is also the theory that these are indeed 2 literal men, but need not be old testament prophets. English states, "It seems therefore that the prophesy of Malachi refers to one coming in the spirit and power of Elijah (as Luke 1:17); and that he will not need to be Elijah himself literally. Our Lord gave us another indication in the of this in the conversation with his disciples: "but I say unto you that Elias is come already, and they knew him not." And we read, "then the disciples understood that he had spoke unto them of John the baptist" (Mt.17:12,13).²

Is Numerology Scriptural?

Numerology is a form of Esoteric Knowledge: "Understood by or meant for only a few specially instructed or initiated individuals." Are there hidden number patterns in scripture which reveal the dates of major events of bible history, or even dates in the future that God has hidden for the diligent searcher to find out? Further, are there bible codes contained in equidistant letter sequences that only a modern computer could decipher, which would contain dates of events past and future? Is there any basis for supposing there were exactly four millennia before Christ's birth (or 2 after)? Can we multiply the number 7, or multiply Jubilee periods, or use numbers in scripture symbolically to ascertain dates, past and future? This includes numerology, "magic math," ELS codes, gematria, gospel in the stars (Christian Astrology), tales of angels (extra biblical stories).

Some support their belief in hidden wisdom from certain scriptures such as Pr.25:2 "It is the glory of God to conceal a thing, but the honor of kings is to search out a matter." But what do the other scriptures say about this? 2P.1:20 states, "Knowing this first that no prophesy of the scripture is of any private interpretation," and Pr.8:9 says, "All the words of My mouth...they are all plain to him who understands."

For example, one site says, "The symbolic number 8 is said to represent rebirth. This is because Jesus died on the 6th day, rested in the tomb on the 7th day, and rose from the dead on the 8th day. If you add up Jesus' name, its numerical value is 888."¹ It's pretty easy to see that this kind of logic could result in any number of interpretations. Indeed, if one visits their sites, numerology teachers have different values for many numerals.

Russel comments:

"...in their attempts to fulfill unfulfilled prophesy, they make fairly frequent use of what we might call allegorical arithmetic in which much play is made with figures and cycles and number patterns. Such calculations as these led inevitably to frustration and disappointment on the part of the people when it was found that the appointed time had come and gone and the end was not yet. The frustrations experienced by these early peoples are experienced today by well-meaning Christian people who uncritically accept the numerical calculations of popular prophetic teachers who have a flair for the spectacular. Apparently allegorical arithmetic has an appeal to many peoples under differing cultural and historical circumstances."²

Prof. John J. Davies comments, "During the inter-testamental era, numbers were given considerable attention by teachers interested in future events. Numerical patterns were manipulated quite freely and frequently by these teachers in order to predict certain events, and this practice led to considerable frustration on the part of the people when it was found that the appointed time had come and gone and the end was not yet."

The only number which seemed to be clearly used symbolically was the number 7, and then only to convey the general idea of fullness or completion. This idea, in connection with the number 7, was shown to be a common literary phenomena in contemporary non-biblical inscriptions...(but) it should be pointed out that nowhere in scripture is any number given any special theological or mystical meaning...

The exegetical method of ascribing theological values to numbers was demonstrated to be of Greek origin, and that it found its development primarily among the Gnostics, Neo-Pythagoreans and Jewish allegorists. The christianization of this system was concluded to have been a post-apostolic development pursued mainly by the church fathers. It was Augustine who gave the final stamp of approval to number symbolism.

Irenaeus of all the fathers was perhaps the most severe critic of the numerological speculations of the Gnostics. The other fathers however recognized the theological errors of the Gnostic heresies, but seemed to feel that theological propositions or truths could be supported by numerical data... They found precedent for giving importance to numbers in the precise directions given for the dimensions for the tabernacle, and in the Wisdom of Solomon (apocrypha) which states that "God has arranged all things in number and measure" (11:20)

Irenaeus points out that in the study of Numerics, 'long hours were spent analyzing and praising the work of the Artist (the Lord), and this was done to the neglect of the Artist Himself.' The observations of Irenaeus are worth noting at this point because **interpreters today have adopted methods of interpretation which are the same as the Gnostics of the early centuries of Church history...** It is the conclusion that the mystical or symbolical interpretation of numbers has little place in a sound system of hermeneutics."

It is rather interesting that not one NT writer ever pointed back to the significance of a symbolic number occurring in the OT. This seems rather strange if the phenomena was so apparent. Many other types and symbols are alluded to in the NT and explained, but never numbers."³

Credits:

Asteroid Belt	strfacts.com
Meteors	ajc.com
Mt Cudi	GoogleEarth
Patriarch chart	Conforming to Jesus.com
Dispersion	Pinterest
Tower of Babel	CrisisMagazine
Orion	Astronomia
Tempest Stele	Smidgen
Tomb inscription	Wikipedia
Crossing the Red sea	Hydyadullah.com
Hyksos Dominion	Pinterest
Berlin Pedestal	Wikipedia
Seal of Khamudi	Wikipedia
Rhind Papyrus	Wikipedia
Exodus route	SDAglobal
Gulf of Suez	Bible.ca
Exodus route	Bible.ca
Mt.Horeb	Wikipedia
Ark chamber	CBN news, 7-5-19
Darius 1	Wikipedia
Brass Sea	Pinterest
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17. Morris, p. 65. Commenting on day one, Isadore of Seville said, "On this day, the elements of creation were formed." - On the Origin of Ecclesiastical Offices 1:24, GMI pp. 444-445.

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The exegetical arguments for this view are: (1) Gen. 1:31 and 2:1-3 omit the "evening and morning" conclusion. (2) The unending nature of the Seventh day is supposedly confirmed by God's rest in Hebrews 4. However, it is obvious from Ex. 20:9-11 that the 7th day of creation was not unending, but was the same length as our seventh day of the week:

"Six days shall you labor and do all your work, but the 7th day is the Sabbath of the Lord your God; in it, you shall do no work...for in 6 days the Lord made heaven and earth, the sea and all that is in them, and rested the 7th day; wherefore the Lord blessed the Sabbath day and hallowed it."

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Thus, "Bela, this is Zoar" [Gen 14:2](#), [Gen 14:8](#); "Kiriath-Arba, this is Hebron" [Gen 33:2](#); "Ephrath, this is Bethlehem" [Gen 35:19](#). Sixth, these names would be originally personal; and hence, we can see a sufficient reason why the sons of Noah renewed them in their families, as they were naturally disposed to perpetuate the memory of their distinguished ancestors.

The second hypothesis, that the present form of the document originated in the time of Noah, after the flood, is supported by the following considerations: First, it accounts for the three names of countries in the easiest manner. The three descendants of Noah had by this time given their names to these countries. The supposition of a double origin or application of these names is not necessary..."

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This would account for the fact that Eliashib is not called high priest in Ezra x. 6. Since Joiakim was the son of Joshua, who was high priest in 536 B.C...A second piece of evidence is that when Ezra arrived there was apparently no governor of Jerusalem. This means that the account of Ezra's coming fits in well with the background of Ezra iv. 6-23, when Judah had no independent governor, but was under the general supervision of a governor of a wider area. Josephus (Ant. xi. 5-6) speaks of a single governor of Syria, Phoenicia, and Samaria. But by 408 B.C. the Elephantine papyri show that Sanballat was the governor of Samaria, and Bigvai the governor of Jerusalem...If, then, Bigvai, or Bagoses, was the governor of Judaea when Ezra came to Jerusalem, it is strange that there is no allusion to him at all in the story of Ezra. He would have been the first person to whom Ezra would have delivered the king's commission."

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